TAQWA KAISE BADHAYA JAYE?

Awliya Allah koun Log hain? Aur Awliya Shaitan koun hain?

(Notes from the vidoes of Shaikh Abu Shuraih Umar Farooq Madani)

Speaker :

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Organised by

THE WAY OF SALAFIYYAH

The True Knowledge of Islam

TAQWA KAISE BADHAYA JAYE?

Aur Awliya Allah Kaun log Hain?

Aur Awliya Shaytan Kaun hain?

TAQWA KYA HAI?

Taqwa ka mana jo Arabic dictionary me hai wo hai bachna,parhez karna, hifazat karna ,mahfooz ho jana. Ibn e Rajab Rahimahullah kahte hain ke Taqwa Banda apne aur Allah Subhanahu Ta'ala ke darmiyaan ikhteyaar kare parhez ko. Ke wo Allah ke ghusse se ,

uske azaab se aur uski narazgi se kaise bachega. Aur ussey bachne ke liye jo raasta ikhteyaar kiya jata hai usey taqwa kahte hain. Yani Allah ki pakad se bachne ko taqwa kaha jata hai aur wo is tarah bachega ke Allah ne jin chizon ka hukum diya hai unko anjaam de aur jin chizon se rok diya hai un chizon se bach jaaye. Allah Ta'ala ne Quran me logon ko Khud apni zaat se darne ko bhi kaha aur Qayamat ke din se bhi darne ko kaha hai.

ALLAH TA'ALA KHUD SE DARNE KO KAHA

Allah Ta'ala Farmata hai -

Aye logon daro Us Allah se jiski taraf tum sabko jama kiya jaayega.

(Surat UL Maidah :96)

-Aye Wo logon jo imaan laaye ho Allah se daro

Aur har nafs ko ye dekh lena chahiye ke usne kal ke liye kya tayyari ki hai. Allah se daro beshak Allah Ta'ala jo kuch tum Amal karte ho ussey khoob bakhabar hai. ***(Surat UL Hashr:18)***

ALLAH NE JAHANNAM KI AAAG SE DARNE KO KAHA

-Aur taqwa ikhteyaar karo us aag se jo usney kafiron ke liye tayyar kar rakhi hai.

(Surat UL Imran:131)

ALLAH NE QAYAMAT KE DIN SE DARNE KO KAHA

-Aur Daro us din se jis din tumhe Allah ki taraf lautaya jayega.

(Surat UL Baqara:28)

ALLAH TA'ALA NE MUTTAQIYON KI SIFAAT BAYAAN KARTE HUE FARMAYA

-Is kitab me koi shak nahi hai

-Ye muttaqiyon Ke liye Hidayat Hai

- Muttaqi wo hain jo ghaib par imaan rakhte hain

- aur namaz ko Qayem karte hain aur Allah ne jo maal diya hai usme se kharch karte hain

- aur jo imaan rakhte hain jo Rasool par nazil hua hai. Aur Rasool se pahle jitne Ambiya par jo chizen nazil hui

hain unsab pe imaan rakhte hain. Aur Akhirat par unka Yaqeen hai.

(Surat UL Baqara:1-4)

Ibn Qayyim Rahimahullah Taqwe ke Maane wa Mafhoom ko badi wazahat ke saath bayaan karte hain Farmate hain ke Taqwa ye hai ke ham Allah Ta'ala ki ita'at kare. Aur ita'at do chizon me karni hai. Allah ne jin chizon ka hukm diya hai uski ita'at karna aur jin chizon se roka hai uski ita'at karna. Farmate hain ke Allah jahan hukm deta hai kuch karne ka to

hamari kaifiyat ye honi chahiye ke ham imaan rakhte hon aur sawaab ki ummid ho aur jis chiz se Allah Rokta hai ussey ruk jaayen aur Allah Ta'ala ki pakad se dar bhi jayen.

Allah Ta'ala ki ita'at karo lekin Allah ko raazi karne ke liye aur Usse sawab hasil karne ke liye. Hamara maqsad duniya ka faida kamana na ho.

Allah ne jin chizon se roka hai ussey ruk jaayen lekin Allah ke darr se ruk jaayen. Aur yahi taqwa hai Parhezgaari hai.

Talq bin Habeeb ek tabayi hain unka qaul naqal karte hue Ibn Qayyim Rahimahullah Farmate hain ke agar fitna ho kahin bhi to taqwe ke zariye se us fitne ko bujha do. Logon ne unse pucha kya ham taqwe se har fitne ko mita sakte hain aur Taqwa kya hai to unhone farmaya taqwa ye hai ke tum Allah Ta'ala ki farmabardari karo uspar imaan rakhte hue sawaab ki niyat se ke tum gunaah ko chhod do imaan rakhte hue lekin Allah se darkar ke.

QURAN MAJEED ME TAQWAA TEEN MAANE KE LIYE ISTEMAL HUA HAI

1. Pahla maana Darr ke maayne me istemaal hua hai.

Mujhse hi tum daro

(Surat UL Baqara:41)

2. Ita'at ke maaney me Istemaal hua hai :

-Aye wo logon jo imaan laaye ho Allah Se daro jaisa darne ka haq hai

(Surat UL Imran:102)

3. APNE DIL SE GUNAAHON KO NIKAAL DENA:

- Jo Allah Ki ita'at karte hain Rasool ki ita'at karte hain aur Allah se darte hain(gunaho se bachte hain) bas yahi log kaamyaab hone wale hain.

KIN CHIZON SE BACHNA HAI?

1. SHIRK, KUFR AUR NIFAAQ:

Agar koi Issey nahi bachega to wo Muttaqi aur Parhezgaar nahi ho sakta hai. Isliye ke shirk sabse bada gunaah hai, aur in gunaahon se insaan islam

se bahar ho jata hai. Logon ka huliya kitna bhi deeni dikhe lekin ussey dhoka nahi khana hai wo Muttaqi Parhezgaar ho hi nahi sakta agar wo shirk karraha hai. Aur jo sabse pahla hukm diya gaya hai manne ka wo hai Allah ki Tawheed ko manna. Ye manna ke Allah tanha hai uske alawa kisi ki ibadat nahi ho sakti hai Sajda qiyaam nazar o niyaaz Allah ke alawa kisi ki nahi ho sakti hai . Isi tarah uski khubiyon me uska koi shareek nahi hai ghaib sirf Allah hi janne wala hai. Har chiz ko sirf Allah hi sunta hai

uske alawa koi aur nahi jo har chiz ko sun sake. Har chiz ko dekhne wala sirf Allah hai. Uske siwa koi nahi jo har chiz ko dekh sake.

2. BIDDAT SE BACHE :

Shirk ek baad sabse bada gunaah bidaat hai.

Jo Nabi (saw)aur sahaba se sabit nahi hai wo chahe kitna bhi achha kaam nazar aaye wo kabhi Deen aur neki nahi ho sakti hai. Isliye bidaat se bachna chahiye.

Aur Jiska hukm diya gaya hai

Tawheed ke baad wo hai Nabi (saw) ki ita'at ka.

-Aye wo logon jo imaan laaye ho Allah aur Uske Rasool se aage na badho. Allah se daro.

(Surat UL Hujuraat : 1)

3. KABEERA GUNAAH :

Kabeera gunaah yaani bade gunaah jise karne se jahannam ka wada kiya gaya hai ya lanat ka zikr kiya hai ya ye kaha gaya hai aise log Allah ke yahan dhudkaar diye jayenge. Aise gunaahon se bache Jo

halaak kardene wale hain.

Jaise insaan qatl karne se door ho, sood khane se door ho, Zina karne se door ho, yateem ka maal hadapne se door ho. Jo in gunaahon se Nahi bachta usne Allah ka Taqwa nahi ikhteyaar kiya hai.

Aur Iske Muqable me jo karne ka hukm diya gaya hai wo hai wajibaat ka namaz roza zakaat hajj walidain ki ita'at, biwi bachho ke huqooq ata karna padosiyon ke huqooq Ada karna. Lehaza jo Chizen hampar farz ki gayin hain un chizon ko anjaam de.

4. CHOTE GUNAAH :

Chote gunaah ya har wo chiz ko Allah se door karne wali ho ussey door ho jaayen. Agar wo Mubah ya jayez hi kyu na ho agar wo Allah se door kar rahi hai to us chiz se door ho jana chahiye .

Hasan basri Rahimahullah kahte hain ke jo Muttaqiyon ke paas taqwa hota hai us taqwe ki wajah se unhone Kai halaal chizen bhi chhod Di haram ke khauf se.

TAQWE KI ISLAM ME KYA AHMIYAT HAI?

Taqwa Allah ki wasiyat hai.

-.... hum ne un logon ko jo tum se pehle kitaab diye gaye the unhe wasiyat ki thi aur ham tum ko bhi wasiyat karte hain ke Aye Tamam logon Allah ka Taqwa ikhteyaar karo(Allah Se darte raho)

(Surat Un Nisa :131)

Taqwa Nabi SAW ki wasiyat Hai

Irbaaz Ibn e Sariya Razi Allahu Anhu kahte hain ke Nabi (saw) ne

hame namaz e Fajr padhaayi phir aapne hame wasiyat ki naseehat ki aisa ke ham sab ro pade kaanp uthe. Ek shakhs ne khade hokar kaha ke Goya ke aap hame duniya se chhod kar jaane wale hain aap hame wasiyat kardije. Nabi (saw) ne farmaya ke mai tum sab ko Allah ke taqwe ki wasiyat karta hu aur apne Muslim hukmarano ki ita'at aur unki farmabardari karne ka hukm deta hu.

(Abu Dawood :4583)

(Sunnan Tirmizi:2676)

Muaz bin Jabal Razi Allahu Anhu se riwayat hai ke Nabi (saw)ne farmaya ke Allah Ka Taqwa ikhteyaar karo jahan bhi tum raho. Agar gunaah ho jaaye to uske piche neki karlo jo us gunaah ko mita deti hai. Aur logon ke stath achhe akhlaaq se pesh aao.

(Sunnan Tirmizi:1618)

TAQWA SAARE AMBIYA KI WASIYAT HAI

-Qaum e Nooh ne bhi Nabiyon ko jhutla diya

-Jabke Unke bhaai nooh ne kaha ke

kya tum Allah Ta'ala ka taqwa ikhteyaar nahi karte.

(Surat Ush Shu'ra:105-106)

-Qaum e Aad me bhi Rasoolon Ko jhutla diya

-Jab unke Bhaai Hood ne kaha ke Kya Tum Allah Ka Taqwa ikhteyaar nahi karoge?

(Surat Ush Shu'ra:123-124)

-Samoodiyon ne bhi Saare Rasoolon ka inkaar kar diya

-Jab unke Bhaai Saaleh ne apni Qaum se kaha kya tum Allah se nahi darte?

(Surat Ush Shu'ra:141-142)

-Qaum e Loot ne bhi Saare Rasoolon ka inkaar kar diya

-Unse unke Bhai loot ne kaha kya tum Allah ka khauf nahi rakhte?

(Surat Ush Shu'ra:160-161)

-Aeeka Walon ne bhi Rasoolon ka inkaar kiya

-Jabke Unse Shoaib ne kaha Ke kya tum Allah se nahi darte?

(Surat Ush Shu'ra:176-177)

-Aur jab aapke Rabb ne Musa Ko awaaz di ke tu zalim Qaum ke paas ja

-Qaum e Firaun ke paas, kya wo Allah se nahi darte?

(Surat Ush Shu'ra: 10-11)

SALAF E SALEHEEN NE TAQWE KI WASIYAT KI

Ibn Rajab Rahimahullah kahte hain ke salaf e saleheen ka ye Amal raha hai ke wo aapas me ek dusre ko wasiyat karte the ke Allah se dar jaao taqwa ikhteyaar karo.

Abu Bakr Siddique Razi Allahu Anhu apne khutbe me kahte the ke Mai tum sabko Taqwe ki wasiyat karta hu ke tum log Allah se daro. Jab Abu Bakr Siddique Razi Allahu Anhu ki wafaat ka waqt aya to unhone Hazrat Umar Bin Khattab

Razi Allahu Anhu ko bulaya aur unhe wasiyat ki ke Aye Umar Allah se daro Allah ka Taqwa ikhteyaar karo.

Jab Hazrat Umar Razi Allahu Anhu ki wafaat ka waqt aya to unhone apne bete ko wasiyat ki khat me ke Aye bete Mai tumhe Allah Ke Taqwe ki wasiyat karta hu ke tum Allah se daro Jo Allah

ka Taqwa ikhteyaar karte hain Allah unhe bacha leta hai. Jahannam se bacha leta hai.

Ibn e Aun Razi Allahu Anhu ne ek

shakhs ko Wida kar rahe the aur usey wasiyat kar rahe the ke tum Allah ke Taqwe ki lazim pakdo. Jo muttaqi hota hai uspar kisi chiz ka khauf nahi hota hai.

TAQWE KO ALLAH NE SABSE BEHTAREEN LIBAAS QARAR DIYA HAI

-Aye Bani Adam hamne tumpar libaas ko nazil kiya hai jo tumhare satar ko chupata hai aur jisse tum khubsurati ikhteyaar karte ho, Lekin Taqwe ka libaas ye behtar hai.

(Surat UL Araaf:26)

Ibn Abbas Razi Allahu Anhu is ayat ku tafseer me kahte hain ke taqwe ke libaas ka mana hai Amal e Saaleh.

TAQWA AKHIRAT KA SABSE BEHTAR TOSHA HAI

-Sabse behtar Tosha Allah Ta'ala ka taqwa hai. (Surat UL Baqara:197)

Tosha yani Safar Ka samaan. Aur sabse behtar aakhirat ke safar ka tosha Allah ka Taqwa hai.

TAQWA IKHTEYAAR KARNE WALA ALLAH KA WALI HAI

-Khabardaar Allah ke Awliya beshak unpar koi khauf nahi hai aur na wo ghamgheen hote hain.

-Ye wo log hain jo imaan le aaye aur taqwa ikhteyaar karliya.

(Surah Yunus :62-63)

-Allah Ta'ala Muttaqiyon Ka Wali Hai

(Surah Jaasiya :19)

-Uske(Allah Ke) Awliya to sirf muttaqi hi hain Lekin aksar logon ko nahi malum.

(Surat UL Anfaal :34)

-Allah Ke nazdeek sabse izzat waala wo hai Jo sabse zyada taqwa rakhta ho.

(Surat UL Hujuraat :13)

Abu Huraira Razi Allahu Anhu se riwayat hai ke Nabi (saw) se pucha gaya ke Aye Nabi (saw) poori kaaynaat me sabse moazzaz insaan

kaun hai? Nabi (saw)ne farmaya ke Allah se jo sabse zyada darta hai wohi shakhs sabse zyada moazzaz hai.
(Sahih Bukhari: 3353)

MUTTAQI PARHEZGAAR KE DARJAAT

1. ALLAH TA'ALA KHUSUSI TAUR PAR UNKE SAATH HOTA HAI :

Ham log ye Aqeeda rakhte hai ke uski zaat arsh par hai aur uska ilm aur uska dekha aur sunna har chiz ko gher chuka hai aur wo apne bando ke saath hota hai apne ilm aur apni

madad aur apni taeed taufeeq aur nusrat ke saath apne bando ke saath hota hai. Jise maeeyyate Khaassa kaha jata hai.

Allah Ta'ala Farmata hai :

-Beshak Allah Ta'ala unlogon ke sath hota hai jinhone Allah Ta'ala ka taqwa ikhteyaar kar liya aur wo log jo ehsaan karne wale hain.

(Surat Un Nahl:128)

Ahle Ilm kahte hain ke jab insaan ko Allah ka saath mil jaaye to usey kisi chiz par gham nahi karna

chaahiye. Kyunki Issey badhkar achha kya ho sakta hai ke Allah Ta'ala ka saath hame hasil hai. Allah Ki taeed aur Hifazat hame hasil hai ye taqwa ki bahot badi fazeelat hai aur wo inaam hai jo taqwa ikhteyaar karne walo ko milta hai.

GHAAR E SAOR ME ALLAH KI MADAD

Nabi (saw) ghaar me araam kar rahe hote hain aur udhar Mushrikeen Nabi (saw)ko dhundh rahe hote hain hatta ke dhundhte dhundte ek shakhs ghaar tak ja pahuchta hai aur ghaar ke

upar bhi chadh jata hai. Abu Bakr Siddique Razi Allahu Anhu kahte hain ke Nabi (saw)agar wo shakhs apne pair ko bhi dekh le to hame dekh lega. Abu Bakr Siddique Razi Allahu Anhu ke dil me thoda sa khauf ata hai Nabi (saw)kahte hain Aye Abu Bakr tumhara un dono ke Talluq se kya khayaal hai jinke saath teesra Allah Hai. Abu Bakr gham na Karo Allah hamare saath hai wo hamari hifazat farmayega.

(Sahih Bukhari:4663)

2. Taqwa ikhteyaar Karne walo Ke gunaahon Ko Allah Maaf kar deta :

Allah Ta'ala Farmata hai

-Aye wo logon jo imaan Laaye ho Allah Se waise daro jaise ussey darne ka haqq hai. Aur tumhari maut is haal me aaye ke tum musalman ho.

(Surat UL Imran : 102)

-Aye wo logon jo imaan Laaye ho agar tum Allah se daroge Allah ka taqwa ikhteyaar karoge Allah Ta'ala tumhe Furqan ata karega(haq aur batil ki tameez dega) aur Tumhare

gunahon ko maaf karega aur tumhari maghfirat karega aur Allah Ta'ala fazl wala azmat wala hai. (Surat UL Anfaal : 29)

-Jo Allah Ta'ala se darta hai Allah Ta'ala uske liye najaat ke raaste ko paida karta hai aur aisi jagah se usey rizq deta hai jahan se uska wahem o guman bhi nahi hota.

(Surat Ut Talaq :2-3)

3. Allah Muttaqiyon ke Amal ko qubul karta hai :

Allah Ta'ala Adam Alaihis Salam ke beto ka Qissa bayaan karte hue farmata hai :

- Aadam (Alaihi Salaam) ke dono beton ka khara khara haal bhi unhen suna do, un dono ne aik nazrana pesh kiya, un mein se aik ki nazar qubool hogai aur doosre ki maqbool na hui to woh kehne laga mein tujhe maar hi daalon ga, us ne kaha Allah Ta'aalaa taqwa waalon ka hi amal qubool karta hai.

(Surat UL Maidah:27)

4. Taqwa Ikhteyaar Karne Walon ke liye Basharat :

Abu Huraira Razi Allahu Anhu kahte hain ke Nabi (SAW) se pucha gaya ke sabse zyada kaunsi chiz insaano ko jannat me dakhil karegi?

Nabi (SAW) ne farmaya sabse zyada logon

ko jannat me le jaane wali pahli chiz Allah ka Taqwa hai aur achhe akhlaaq hain.

(Sunnan Tirmizi:2004)

- Aur apne Rabb ki bakhshish ki taraf aur uss jannat ki taraf daoro jis ka araz aasamanon aur zameen ke barabar hai, jo parhezgaron ke liye tayyaar ki gai hai.

(Surat UL Imran : 133)

Aur parhezgaron ke liye jannat bilkul nazdeek laa di jaaye gi.

(Surat Ush Shuraa :90)

-Beshak Muttaqiyon ke liye unke Rabb Ke paas Neymaton wali jannaten hain.

(Surat UL Qalam)

-Aur jannat ko qareeb kardiya jayega muttaqiyon se aur wo door nahi hogi.

(Surat UL Qaaf :31)

- Aur jo log apnay Rabb se darte the unn ke giroh ke giroh jannat ki taraf rawana kiye jaayenge yahan tak ke jab uss ke pass aajayen ge aur uss ke darwaaze khol diye jaayenge aur

wahan ke nigehbaan unn se kahenge tum par salaam ho, tum khushhaal raho, tum iss mein hamesha ke liye daakhil jao. (Surat Uz Zumar :73)

5. Taqwa Ikhteyaar Karne Wale Allah Ki Rahmat Ke Haq Daar Honge :

-Aur hum logon ke naam duniya mein bhi nek haali likh de aur aakhirat mein bhi, hum teri taraf rujoo karte hein. Allah Ta'aalaa ne farmaya ke mein apna azaab ussi par waaqey karta hun jiss par chahta hoon aur meri rehmat tamaam ashiya par moheet hai. To woh rehmat unn logon ke naam zaroor likhon ga jo Allah Ta'aalaa se darte hein aur zakaat dete hein aur jo hamaari aayaton par imaan laate hein.

(Surat UL Araaf:156)

- Jo bhi Allah Ta'aalaa ki aur Uss ke Rasool ki farman bardaari karen, khaof-e-Ilahee rakhen aur Uss ka taqwa ikhtiyaar karen wohi nijaat paane waale hein.

(Surat Un Noor :52)

6. Taqwe Ki Buniyaad pe Ki jaane Wali dosti Akhirat Me bhi Qayem rahegi :

-Uss din (gehre) dost bhi aik doosre ke dushman ban jaayenge siwaaye parhezgaron ke.(Surat Uz Zukhruf :67)

7. Taqwa Ilm Ki Kunji Hai :

-Allah se daro wo tumhe ilm dega.

(Surat UL Baqara:282)

Imam Shafi Rahmatullah Alaih Apne ustaad Waki bin Jarrah se shikayat karte hain ke main ilm ko yaad karta hu lekin bhul jata hun. Waki bin Jarrah kahte hain ke tum apne gunaah aur

nafarmaani ke kaamo ko chhod do aur har wo kaam jo jayez na ho usey tark kardo.

Aur unhone farmaya ke Ye ilm

Noor hai aur Allah ye Noor nafarmano ko nahi deta hai.

Jo muttaqi hain Allah unhe wo Noor ata karega jiske zariye se Allah Ta'ala hidayat ka raasta asaan karega.

8. Taqwa Allah ke Nazdeek moazzaz hone ka sabab hai :

... Allah Ta'ala ke nazdeek tum sabme se sabse baizzat wo hai jo sabse zyada darne wala (Surat Ul Hujuraat :13)

9. Taqwa Husool e Barkat Ka Sabab hai :

-Aur agar in bastiyon ke rehne waale imaan le aate aur parhezgaari ikhtiyar karte to hum in par aasman aur zameen ki barkaten khol dete, lekin inhone takzeeb ki to hum ne inke a'maal ki wajah se in ko pakad liya.

(Surat UL Araaf :96)

10. Taqwa Allah Ki Qurbat Ka Zairya Hai :

- Jiss din Hum parhezgaron ko Rahman (Allah) ki taraf bataor mehman ke jama karenge.

(Suratul Mariyam : 85)

O KAUN SI CHIZEN HAIN KE JINHE IKHTEYAAR KARNE SE DIL ME ALLAH KA TAQWA PAIDA HOGA?

ALLAH SE MOHABBAT

Ahle ilm kahte hain ke Allah Ki Mohabbat dil me paida hone ke Chand asbaab hain.

1. Quran par Ghaor o fikr Karna :

Jab koi shakhs Quran pe Ghaor o fikr karta hai to uska dil mohabbat se bhar jata hai aur uske dil taqwe ki taraf jaane lagta hai.

Allah Ta'ala ne farmaya

-Aye Nabi aap kah dijiye ke Allah Ta'ala Ek Hai

-Allah Beniyaaz hai usey kisi ki zarurat nahi hai.

-Na wo paida hua hai na uske ma baap hain.

-aur uska koi hampalla nahi hai

(Surat UL Ikhlaas)

Misaal Ke taur pe jab hame duniya me koi shakhs madad karta hai hamara saath deta hai to ham ussey kitni mohabbat karte hain aur uske

liye khair ka jazba paida ho jata hai aur uski achhaiyan ham doosron se karte hain. Jab us shakhs se hame itni mohabbat ho jaati hai to jis zaat ne us shakhs ko paida kiya hai aur usko is neki ki tawfeeq di hai to insaan ko us zaat se yani Allah se kitni zyada mohabbat ho jaati hai. Aur ye Allah se mohabbat hame taqwe ki taraf le jaati hai.

2. Akhirat Ki Zindagi Ko yaad Karna

Jab insaan Akhirat ke Marahil pe Ghaor o fikr karta hai Maut se lekar

ke qabr aur hisab kitaab aur jannat jahannam tak ke safar tak pe Ghaor o fikr karta hai aur uske Dil me ye baat paida hogi ke aane wali zindagi me najaat ka raasta ye hai ke Allah Ta'ala se mohabbat ki jaaye aur uski azmat apne dil me bithaya jaaye aur ye Allah ki azmat insan ko taqwe ki taraf lekar jaayegi.

3. Allah Ki Neymaton Pe Ghaor O Fikr Karna :

Jab ham Allah ki taraf se mili hui

Neymaton pe Ghaor o fikr karte hain to hame ye neymaten Allah se mohabbat ki taraf lekar jaati hain.

Hamesha hame apni Neymaton pe nazar rakhni chahiye jo hamare paas hai aur jo hamare paas nahi hai hame uspar nazar nahi rakhna chahiye. Hame apni ek ek neymat pe Ghaor o fikr karni chahiye.

Allah Ta'ala ka diya hua ye jism Allah ki bahut badi neymat hai. Jo lachaar hai bebas hai apni khwahish ke Mutabiq uth baith bhi nahi sakta uske bare me sochkar apni is neymat

ka shukr Ada karen ke hamara jism tandurust hai.

Isi tarah hamara ghar baar bhi Allah Ki neymat hai kitne hi aise log hain ke jinke paas chhatt bhi nahi hai aur wo kheme bana kar rahte hain jo hawa chalne pe ud bhi jaate hain.

Isi tarah Se Rizq Allah ki neymat hai hamare pas rizq hai hame khana milta hai aur abhi bhi itni jagah aisi hai aur kitne log aise hain jinke pass rizq nahi hai khane ko khana mayassar nahi hai aur bhook ki wajah se wo apna dam Tod dete hain.

Isi tarah se Hidayat bhi Allah Ki neymat hai. Kitne aise log hain jo apne hi jaise insaano ke haath pair chumte hai barkat lete hain unhe sajda karte hain, uske saamne haath jodta hai gidgidata hain. Allah ke saath shirk aur biddat karta hai hatta ke Allah ka inkaar bhi kar deta hai. Magar Allah ne hame hidayat di hame Tawheed di ye Allah ki badi neymat hai.

Isi tarah paani ki neyamat ka ek qissa salaf bayaan karte hain ke ek baadshah ke paas baaz salaf gaye aur

us badshah ne Alim e Deen se kaha ke aap hame naseehat karen to unhone naseehat karne se pahle dekha ke us baadshah ne ek glass paani mangwaya to Alim e Deen ne us Baadshah ko paani peene se rok diya aur kaha ke ye bataao ke agar ye paani tumhe na mile to tum kya karoge aur agar tumhe sirf aur sirf ek glass paani mil sakta ho to tum us paani ko hasil karne ke liye kya karoge. To usne kaha ke mai apni aadhi saltanat de dunga magar mujhe ye paani chahiye. Phir Us Alim e Deen ne kaha

ke agar tumne ye paani pi liya aur phir Allah is paani ko rok de aur paani bahar na aaye peshab nahi kar sake to tum kya karoge. To us Baadshah ne kaha ke mai apni aadhi saltanat hukumat de dunga taaki ye Pani jo pet me jama ho gaya hai wo bahar nikal sake.

Hazrat Mughira Bin Shoba Razi Allahu Anhu kahte hain ke Nabi (SAW) itna lamba qiyaam karte the hatta ke aapke pairon me sujan agayi. Nabi (SAW) se pucha gaya ke Allah Ta'ala ne to aapke agle pichle gunahon

ko maaf kar diya hai. To Nabi (SAW) ne farmaya ke Kya mai Allah ka shukr guzaar Banda na Banu.

(Sahih Bukhari:4836)

Allah Ta'ala Ke Mutalliq Muraqba

Allah ke mutalliq Muraqba Yani Ye ehsaas ke Allah hame dekh raha hai aur har chiz ko sun raha hai to insaan ke dil me Allah ka Taqwa Paida hoga. Aur wo Allah Se haya karega jab wo gunah karne jayega ke Allah Mujhe dekh raha hai. Aur neki ke kaamo me

mehnat karega ke Allah mujhe dekh raha hai.

-Wohi hai jis ne aasmaanon aur zameen ko chheh (6) din mein paida kiya phir Arsh par mustawi hogaya, Woh (khoob) jaanta hai uss cheez ko jo zameen mein jaaye aur jo uss se nikle aur jo aasmaan se neeche aaye aur jo kuchh chadh kar uss mein jaaye, aur jahan kahin tum ho Woh tumhare saath hai aur jo tum kar rahe ho Allah Ta'aalaa dekh raha hai.

(Surat UL Hadeed :4)

Allah se koi chiz chupi nahi hai aur koi baat aisi nahi hai ke wo sun na sake uske liye andhera ujala chipa Zahir sab barabar hai. Koi bhi chiz usey dekhne se ya sunne se rok nahi sakti.

- Yaad rakho woh log apne seenon ko dohra kiye dete hein taake apni baaten (Allah) se chhupa saken. Yaad rakho ke woh log jis waqt apne kapdey lapet'tey hein Woh Uss waqt bhi sab jaanta hai jo kuchh chhupaate hein aur jo kuchh woh zaahir karte

hein. Bil yaqeen Woh dilon ke andar ki baaten jaanta hai.

(Surat UL Hood :5)

-Hum ne insaan ko paida kiya hai aur uss ke dil mein jo khayaalaat uthtay hein unn se Hum waaqif hein aur Hum uss ki rag-e-jaan se bhi ziyaadah uss se qareeb hein.

(Surat UL Qaaf: 16)

Allah Ta'ala Yusuf Alaihis Salam Ka Qissa bayaan karte hue farmata

hai :

- Uss aurat ne jis ke ghar mein Yousuf (Alaihi Salaam) thay Yousuf (Alaihi Salaam) ko behlana phuslana shuroo kiya ke woh apne nafs ki nigrani chhor de aur darwaaze band karke kehne lagi lo aajao. Yousuf (Alaihi Salaam) ne kaha Allah Ta'aalaa ki panah! Woh mera Rabb hai mujhe Uss ne bahot achhi tarah rakha hai. Be-insafi karne waalon ka bhala nahi hota.

(Surah Yusuf :23)

GUNAAHON KI NAHUSAT KO JANNA

- Khushki aur tari mein logon ki bad a'maaliyon ke baa'is fasaad phail gaya. Iss liye ke unhen unn ke ba'az kartooton ka phal Allah Ta'aalaa chakha de, (bahot) mumkin hai ke woh baaz aajaayen.

(Surat Ur Room :41)

Ibn Qayyim Rahimahullah Farmate hain ke Har insan ko ye dekhna chahiye ke Adam Alaihis Salam aur Hazrat Hawwa ko kis chiz

ne jannat se nikala jabke wo wahan araam aur sukoon me the. Aur wo us araam ki jagah se nikal kar is duniya ki zindagi me agaye jo pareshani aur mashaqqaton se bhari hui hai. Uski wajah yahi hai ke insaan jab nafarmani karta hai to usey nuqsan uthana padta hai. Aur ahle Ilm ye bhi kahte hain ke har gunaah ka ek nuqsan hota hai aur wo nuqsan apke piche piche laga rahta hai. Agar Allah chahe to maaf kardeta hai.

IBLEES KE SAATH KYA HUA?

Allah Ta'ala ne Adam Alaihis Salam ko banaya phir sajde ka hukm diya hai, har ek ne sajda kiya siwaaye iblees ke usne Nafarmani ki iska tazkira karte hue Allah Ta'ala Farmata hai

-Haq Ta'aalaa ne farmaya tu jo sajdah nahi karta to tujh ko is se kaon amr-emaane hai, jabke mein tujh ko hukum de chuka, kehne laga mein us se behtar hun, aap ne mujh ko aag se paida kiya hai aur is ko aap ne khaak se paida kiya hai.

- Haq Ta'aalaa ne farmaya aasman se utar, tujh ko koi haq hasil nahi ke tu aasman mein reh kar takabbur kare, so nikal, be shak to zaleelon mein se hai.

(Surat UL Araaf:12-13)

Lehaza hamne ye jaana ke gunaahon ke bahot nuqsanaat hain aur bahot si aafaten hain musibaten hain aur inse Jo bachna chahta hai usey chahiye ke wo Allah Ta'ala ke Taqwa ikhteyaar kare.

INSAN APNE KHAAHISHAAT E NAFS PAR QABU RAKHE

Insan Ka Nafs Nafs e Ammara bhi hota hai Nafs se Ammara wo hota hai jo insaan ko gunahon ki taraf ubhaartaa hai aur samjhata hai kahta hai tum kyun sabr kar rahe ho kyu bardasht kar rahe ho kyu namaz padh rahe ho kyu sadqa kar rahe ho aur behayaai ka raasta khubsurat karke usey dikhata hai.

Allah Ta'ala Farmata hai :

-To jis ne sarkashi ki

-Aur duniyavi zindagi ko tarjeeh di

-Uska thikana jahannam hi hai

-Ha Jo shakhs Apne Rab ke samne khada hone se darta raha hoga aur apne nafs ko khwahish se roka hoga

-To uska thikana jannat hi hai

(Surat un Naaziaat :37-41)

 # Allah Ta'ala is ayat me kahta hai ke insan ke paas do raaste hote hain ek Allah ka raasta aur ek wo rasta jo bura hai jispar nafs usey ubhaarti hai isliye insan ko khud tay karna hai ke usey

kispar chalna hai . Allah ke raaste par ya phir apni khwahishat e nafs ke raaste pe.

Aur jo shakhs apni khwahishat ko rok leta hai uska thikana jannat hai. Duniya ka araam waqti hai insan ko ab ye tay karna hai ke usko thode waqt ka araam chahiye ya hamesha hamesha ka araam chahiye.

Allah Ta'ala Farmata hai :

-Aur uss shakhs ke liye jo apne Rabb ke saamne khara hone se dara do (two) jannaten hein.

(Surat Ur Rahman :46)

 # Is ayat ki tafseer me ahle ilm likhte hain ke Wo aadmi jo gunah ki khwahish karta hai phir wo yaad karta hai ke kal Qayamat ke din mujhe Allah ke saamne khada hona hai aur wo ye soch kar gunah se piche hat jata hai to aise shakhs ke liye do do jannaten hai.

- Aye Dawood! Hum ne tumhen zameen mein khalifa bana diya, tum logon ke darmiyaan haq ke saath faisle karo aur apni nafsani khuwaahish ki pairwi na karo, warna

woh tumhen Allah Ta'aalaa ki raah se bhatka degi, yaqeenan jo log Allah Ta'aalaa ki raah se bhatak jaate hein unn ke liye sakht azaab hai, iss liye ke unhon ne hisaab ke din ko bhula diya hai.

(Surat us Saad : 26)

Ahle ilm kahte hain ke gunah ki musibat ye hai ke gunah gunaah ki taraf le jata hai agar hamne apni nafs ki baat maan li phir wo aur ek gunah ki taraf le jata hai. Isliye Quran kahta hai ke apni nafs ki mukhalfat karo . Jab wo tumhe gunah ki taraf dawat de

to uske piche na jaao warna wo tumhe Allah ke raaste se gumrah kar dega.

- Aye Allah Ke Nabi Phir agar yeh aap ki na maanee to aap yaqeen kar le ke yeh sirf apni khuwaahish ki pairwee kar rahe hein. Aur uss se badh kar behka hua kaon hai jo apni khuwaahish ke peechhe pada hua ho baghair Allah Ta'aalaa ki rehnumaai ke, be-shak Allah Ta'aalaa zaalim logon ko hidaayat nahi deta.

(Surat UL Qasas :50)

Do chizon ke piche hi insan ho sakta hai kisi teesri chiz ke piche nahi ho sakta hai . Ya to wo Deen Allah Aur Rasool Aur sahaba aur haqq ke piche chal raha hoga ya phir wo apni khwahishat ke piche chal raha hoga.

Insan ko chahiye ke wo apne dil me ye paida kare ke Uski khwahishat Allah aur uske Rasool se muqaddam nahi hain.

Jo Allah se mohabbat karta hai uske dil me gunaahon ki lazzat nahi hoti hain balki Allah aur uske Rasool ki Mohabbat ki lazzat hoti hai. Aur

aisa bhi ho sakta hai ke koi shakhs Allah ke azaab se dar kar gunaahon se ruk jaaye isliye ke wo sochega ke mere andar Allah ke azaab ko sahne ki taqat nahi hai Lehaza wo ye soch kar ke apni khwahishat ko kuchal sakta hai.

INSAAN SHAYTAN KE MAKR KO PAHCHANE

- Haq Ta'aalaa ne farmaya aasman se utar, tujh ko koi haq hasil nahi ke tu aasman mein reh kar takabbur kare, so nikal, be shak to zaleelon mein se hai.

-(Us ne) kaha mujh ko mohallat dijiye qayaamat ke din tak.

- (Allah Ta'aalaa ne) farmaya tujh ko mohallat di gai.

-(Uss ne) kaha ba-sabab iske, ke aap ne mujhe gumrah kiya hai, mein qasam khata hun ke mein un ke liye aap ki seedhi raah par baithoonga.

- Phir un par hamla karoon ga aur unke aage se bhi aur un ke peechhe se bhi aur un ki dhaahini jaanib se bhi aur unki baayen jaanib se bhi, aur aap un mein se aksar ko shukr guzar na

paayenge.

(Surat UL Araaf:13-17)

-Beshak Shaytan tumhara Dushman hai Lehaza tum bhi usey dushman banao Wo apne giroh ke logon ko dawat deta hai ke wo bhi jahannami ho jaayen.

(Surat UL Faatir : 6)

- Aur hum ne hukum diya ke aye Aadam (Alaihi Salaam)! Tum aur tumhari biwi jannat mein raho. Phir jis jagah se chahao dono khao, aur is darakht ke pass mat jaao warna tum

dono zaalimon mein se hojaao ge.

-Phir shaitaan ne un dono ke dilon mein waswasa dala taake unki sharmgaahen jo aik doosre se posheeda thein dono ke roo baroo parda karde aur kehne laga ke tumhare Rabb ne tum dono ko us darakht se aur kisi sabab se mana nahi farmaya, magar mahez is wajah se ke tum dono kahin farishte hojaao ya kahin hamesha zinda rehne waalon mein se na hojaao.

-Aur unn dono ke roo baroo qasam kha li ke yaqeen jaaniye mein

tum dono ka khair khuwa hun.

- So in dono ko fareb se neeche le aaya, bus in dono ne jab darakht ko chaka dono ki sharm-gaahen aik doosre ke roo baroo be parda hogayen aur dono apne upar jannat ke patte jor jor kar rakhne lage, aur un ke Rabb ne unko pukara kya mein tum dono ko is darakht se mana na kar chuka tha aur yeh na keh chuka ke shaitaan tumhara sareeh dushman hai?

(Surat UL Araaf:19-22)

SHAYTAN KIN KIN RAASTO SE AATA HAI?

7 RAASTE hain jinse Shaytan insaan ke paas aata hai aur 7 tareeqon se insaan ko gumraah karne ki koshish karta hai.

1. Kufr : Shaytan Sabse pahle Insaan ko kufr ke liye bahkata hai taaki kaafir ho jaaye. Allah ke baare me tarah tarah ke shak o shubhaat dil me daalta hai.

2. Bidaat : Shaytan dekhta hai ke ye

insaan kafir nahi ho raha to phir wo bidaat ki taraf lekar aata hai. Aur ye kahta hai ke is kaam ko karlo ye bhi achha kaam hai halaanki na wo Nabi (saw) ne kiya aur naa hi Sahabaon ne kiya. Aur us ki daleel na Quran me hoti hai aur na hadees me. Jaise 11vi mana, Rabilawwal manana, Qurankhaani karna , Quran bakhshna waghairah. Kufr aur shirk ke baad sabse bada gunaah bidaat hai aur ye chori, qatl aur Zina se bhi bada gunaah hai lekin logon ko iska ehsaas nahi hai. Bidaat ijaad karne wala

Goya Allah pe aitraaz kar raha hai ke ye Deen poora nahi hai. Rasool pe aitraaz kar raha hai ke Rasool ne hame poora Deen nahi sikhaya.

3. Kabeera Gunaah : Jab Shaytan ye dekhta hai ke ye bidat bhi nahi kar raha hai to phir wo Kabeera gunaah karwata hai. Jaise, qatl , Zina , chori , Walidain ki nafarmani, Jadu karna, Yateemo ka maal nahaq khaa Jana, chughli karna, gheebat karna, kisi ka maal nahaq kha lena waghaira.

4. Sagheera gunaah : Agar insaan Kabeera gunaahon se bhi Bach jata hai to Shaytan phir sagheera gunaah ke raaste se ata hai aur ye bahkata hai ke tum chote gunaah kar sakte ho..

5. Mubah : Agar sagheera gunah se Shaytan kaamyaab nahi hota to phir wo Mubah chizon ke raaste se aata hai yaani jo chizen islam me jaayez hain un chizon me Shaytan itna masroof kar deta hai. Jaisi dosti jayez hai lekin dosti me insaan itna masroof hua ja raha hai to ghante ghante laga de raha hai. Jaise ajkal

Mobile phone ka istemal usme se ek hai game khelna usme insaan ko itna masroof kar deta hai ke wo Allah ki ita'at se ghafil ho jata hai aur baaz awqaat gunaah ki taraf bhi chala jata hai aur usey khud bhi nahi malum chal pata.

6. Afzal Kaamo Se Rokna: Jab Shaytan ye dekhta hai ke insaan Mubah kaam me bhi nahi lag raha hai to wo insaan ko afzal Amal se rok deta hai. Yaani kam darje wale Amal ki taraf le aata hai.

7. Dushman Ko musallat Karna :

Shaytan ka akhiri aur 7 harba ye hai ke ussey koi Bach nahi sakta aur agar koi Bach sakta to Rasool bach jaate aur wo ye hai ke dushmano ko musallalt kardena jo hame takleef dete hain. Shaytan dushmano ko hamare khilaaf bhadkaata kata hai kyunki jab dushman hamare khilaaf khade honge to hame nuqsaan aur pareshani hogi aur hame dukh hoga jisse hamare Deen ke andar Kamzori aayegi aur ham Allah se ghafil ho jaayenge. (Imam ibn Mufle Al Maqdisi Rahimahullah ne zikr kiya

hai safa No. 69)

Allah Ta'ala Farmata hai

- Aye imaan waalo! Shaitan ke qadamba- qadam na chalo. Jo shakhs shaitaani qadmon ki pairwee kare to woh to behayaai aur bure kaamon ka hi hukum kare ga. Aur agar Allah Ta'aalaa ka fazl-o-karam tum par na hota to tum mein se koi bhi kabhi bhi paak saaf na hota. Lekin Allah Ta'aalaa jise paak karna chaahe kar deta hai aur Allah Ta'aalaa sab sunne wala sab jaanne wala hai.(Surat un Noor : 21)

Syed Ali ibn Husain kahte hain ke Nabi (saw) masjid me the aur unke paas Hazrat e Safiya Razi Allahu Anhu Unse mulaqat karne isliye ke Nabi (saw) us waqt aitkaaf me the. Nabi (saw) ne unse kaha ke jaldi mat karo mai bhi tumhare saath chhodne ke liye ata hai. Nabi (saw) Hazrat Safiya ko chhodne ke liye masjid ke kinaare tak aaye to jab Nabi (saw) apni biwi ke saath the to ansaar ke do sahaba ne Nabi (saw) ko dekha aur dekhne ke saath hi unhone apne qadam ko tez kiya aur wahan se

nikalne lage. Nabi (saw) ne un dono sahaba se kaha tum dono idhar agaye jab wo dono agaye to Nabi (saw) ne kaha ke ye meri biwi Safiya Bint e Hui hai. Undono ne sunkar kaha SubhanAllah Aye Nabi (saw) apke baare me hamara dil kaise in chizon me dakhil hoga. Nabi (saw) ne farmaya ke Shaytan insaan ke jism me isi tarah daudta hai jis tarah khoon daudta hai.

(Sahih Bukhari:2038)

Ibrahim Nakhayi Rahimahullah ke zamane me ek shakhs tha jo

pareshan haal tha usey maal ki badi hajat o zarurat thi. Jitne maal ki usey zarurat thi usne khwaab me dekha ke sadak ke kinaare ek thaili hai usme Utne hi paise hain jitne ki usko zarurat hai. Usi raaste pe wo chalta hai aur dekhta hai ke wahan pe ek thaili dekhta hai aur ginta hai to usme utne hi paise hain jitne ki usko zarurat thi. Usne kaha ye to Allah ki madad hai ke Allah ne meri pareshani ko door kardiya. Phir usne socha ke in paison ko istemal karne se pahle ilm hasil karliya jaaye.

Ibrahim Nakhayi ke paas aata hai aur puchta hai apna khwaab batata hai aur kahta hai ke mujhe ye thaili mili hai isme utne hi paise hain jitne ki mujhe zarurat hai. Kya mai inhe istemal kar sakta hu. Ibrahim Nakhayi Rahimahullah ne kaha ke usme se ek dirham bhi istemal karna tumhare liye jayez nahi hai isliye ke Nabi (saw)ne hukm diya hai ke agar koi chiz tumhe raaste me mil jaati hai to usey chahiye ke ek saal tak uska elaan kare ke mujhe ek chiz yahan mili hai.

Nabi (saw) se pucha gaya ke agar raaste me hame koi chiz mil jaati hai to hame kya karna chahiye. To Nabi (saw) ne farmaya ke uski achhi tarah alamaten dekhlo phir ek saal tak uska elaan karo , ye batao ke ek chiz gum gayi hai aur ye na batao ke wo chiz kya hai. Aur jo bhi Mutalba karne ke liye aayega ussey pahle pucho ke uski kya nishaaniyan hai aur tum kya dhundh rahe ho. Aur tum pahle khud dekhlo ke uski kya kya nishaaniyan hain aur jab wo akar batayega aur nisahniyan milakar dekho ke ye baat sahi to tum

usko uski chiz lauta do.

(Sahih Bukhari:91)

Lehaza is hadees me Shaytan ki chaal batayi gayi ke Shaytan ne unhe kaise bahkaya ke sabse pahle Shaytan ne unhe khwaab me wo thaili dikhaayi aur unhe ye laga ke ye Allah ki madad hai aur unhe ye bahkaya ke wo maal Lelo aur istemal karlo lekin agar wo maal istemal karlete to wo haraam hota aur haram maal khana Kabeera gunaah hai.

SHAYTAN SE BACHNE KE ASBAAB

1. ALLAH KI PANAAH TALAB KARNA:

Shaytan ko dekh nahi sakte isliye jise dekh nahi sakte to ussey ham lad bhi nahi sakte Lehaza Allah Ta'ala ne hame hukm diya ke ham Allah se panaah talab kare Shaytan e mardood se.

2. MUAWIZAAT KA EHTEMAAM KARNA

Surat UL Falaq aur Surat Un Naas

Ka ehtemaam karna isliye ke iske zariye se insan Shaytan se mahfooz hota hai.

3. AYATAL KURSI KA EHTEMAAM KARNA :

Isliye ke Ayatal Kursi se bhi Shaytan qareeb nahi ata hai.

4. INSAN SURAT UL BAQARA KA EHTEMAAM KARNA

Isliye ke Nabi (saw)ne farmaya hai ke jis ghar me Surat UL Baqara padhi jati hai us ghar me Shaytan dakhil nahi hota hai.

5. Surat UL Baqara ki akhiri do ayaten.

6. La ilaha illallaaho wahdahu la shareeka la lahul hamdu walahul hamdu wahuwa ala kulli shayin Qadeer : Jo isey 100 martabah padh leta hai jo fazeelaten usey hasil hongi unme se ek hai ke wo shaytan se mahfooz hojata hai.

7. KASRAT SE ALLAH KA ZIKR KARNA:

Jo Allah ko bahot zyada yaad karta hai Allah usey Shaytan se mahfooz

rakhta hai.

Khannas lafz ka istemal Allah ne isliye kiya hai ke Shaytan akar dekhta hai ke iska Dil Allah ke zikr se khaali hai to wo akar Waswasa daal deta hai. Agar dil me Allah ka zikr hai to piche chala jata hai.

8. Wuzu aur Namaz:

9. Fizool baaton aur fizool khane aur bahut zyada logon se mel milaap se bache:

Ibn Qayyim Rahimahullah Farmate hain ke insaan 4 raaston se

aata hai.

Fizool dekhna : Fizool dekhne se bache yahan wahan dekhne se bache isliye ke dekhna ye teer hai Shaytan ka jo pahla lagta hai Lehaza apni aankhon ki hifazat kare.

Fizool Baaten : Dusra bahot zyada baaten karne se bache isliye ke jab bahot zyada baaten hoti hain to usme jhoot bhi hota hai, gheebat bhi ho jaati hai chughli bhi ho jaati hai isliye bahot zyada baaten karne se bachna chahiye.

Fizool Khaana : Bahot zyada khaane se bache insaan zyada kha leta hai to mast ho jaata hai aur ghafil ho jata hai aur ibadaten uske upar bhaari pad jaati hain.

Fizool Mel milaap logon se : Chauthi chiz bahot zyada logon se mel milaap na rakhe itne zyada logon se talluqaat hain ke wo aisa mashghool hua ja raha hai ke unke fitne me aisa hai ke wo Allah ki ibadaton se door hua ja raha hai.

Ibn Qayyim Rahimahullah Farmate hain ke in 4 raaston se

Shaytan insaan ke upar haawi ho jata hai isliye hame chahiye ke ham dekhen ke Shaytan kin Raasto se hamare paas araha hai. Lehaza Shaytan jab apne aapko in chizon se mahfooz rakhega to wo khud bakhud Taqwe ke raaste pe chalne lagega.

INSAAN NEKI KE KAAM KO HAQEER NA SAMJHE

Insaan ko chahiye ke usey jo bhi ita'at aur neki mayassar aati hai wo karle usey Haqeer Na samjhe isliye ke Allah ke yahan qanoon ye hai ke jo neki karta hai to Allah Ta'ala neki ko

uske liye asaan kar deta hai.

- Aur jo log hidaayat yafta hein Allah Ta'aalaa ne unhen hidaayat mein aur badha diya hai aur unhen unn ki parhezgaari ata farmaai hai.

(Surat UL Mohammad:17)

Insaan agar neki ka kaam karta hai tous neki ki wajah se insan ka Taqwa badhta hai aur hamara ye Aqeeda hai ke insaan ka Amal uski ibadaten uska imaan achhe kaamo ki wajah se badh jata hai.

Isliye baaz salaf kahte hain ke mai

basa awqaat neki karne ke silsile me dil me mahsoos karta hu ke piche hat jaaun phir sochta hun ke is neki ko karlun taki is neki ki wajah ek aur neki mujhe mil jaaye aur ye bhi ho sakta hai ke ek bahot badi neki mujhe mil jaye us raaste se. Lehaza insaan kisi bhi neki ko Haqeer Na samjhe ho sakta hai ke uske raaste se apke liye koi badi neki karne ka zariya mil jaaye.

Hazrat Abu Zar Razi Allahu Anhu kahte hain ke Nabi (saw) ne farmaya ke kisi bhi neki ke kaam ko Haqeer

Na samjho agarche tum apne bhaai se muskuraate chehre ke saath hi kyu na milte ho is neki ko bhi Haqeer Na samjho pata nahi ke wo neki hamari maghfirat ka sabab ho , ho sakta hai ke wo neki hame kisi badi khair ki taraf le jaaye, ho sakta hai ke wo neki hamari zindagi me bahot badi sunnat ko dakhil karde.

(Sahih Muslim; 2626)

Neki neki ki taraf le jaati hai aur taqwa taqwe ki taraf isliye kisi bhi neki ko Haqeer Na samjhen.

-Aye logo! apne us Rabb ki ibadat karo jis ne tumhen aur tum se pehle ke logon ko paida kiya, taki tum muttaqi ho jaao.

(Surat UL Baqara:21)

INSAAN ROZE KA EHTEMAAM KARE

- Aye imaan waalo! Tum par roze rakhna farz kiya gaya jis tarah tum se pehle logon par farz kiye gaye thay, taake tum taqwa ikhtiyar karo. (Surat UL Baqara:183)

Abu Umama Razi Allahu Anhu

kahte hain ke maine Nabi (saw) se kaha Aye Nabi (saw) mujhe kisi khaas Amal ke baare me bata den.Nabi (saw) ne farmaya ke Abu Umama Roze ki pabandi karo isliye ke uske barabar koi chiz nahi hai. Phir maine kaha Nabi (saw) mujhe kisi Amal ka hukm dije Nabi saw) ne farmaya Aye Abu Umama Roza rakho isliye ke roze ke Barabar koi chiz nahi hai.

(Musnad Ahmad :22149)

AWLIYA ALLAH KAUN LOG HAIN?

AUR AWLIYA SHAYTAN KAUN HAIN?

Taqwa apne dil ke andar kaise paida karenge, is guftagu ko hum aage adhaenge, ke uske asbab mein se ek aham sabab yeh hai, ke hum muttaqiyon ke jo ausaaf, kitaab aur sunnat mein bataye gaye hain, un ausaaf par ghaur karen, un ausaaf par ghaur karne ke baad, un ausaaf ko, un sifaat ko apne andar paida karne ki koshish karenge, to humare dilo me

taqwa paida hoga.

Insaan jo haasil karna chahta hai, haasil karne ke liye do cheezon ka hona zaroori hota hai. Sabse pehli cheez yeh hai ke insaan ke paas ilm ho, pehchaan ho, ma'rifat ho. Dusri cheez yeh hai ke uske liye koshish ho aur mehnat ho, amal ho. Taqwa jo paida karna chahti hai, ek toh pehchaan unke paas honi chahiye ke muttaqi kaun hote hain, taqwa kya hai aur doosra phir iske baad mehnat ki baari aati hai, amal ki baari aati hai. Muttaqiyon ki sifaat kitaab o sunnat

mein batai gayi hain.

MUTTAQI(PARHEZGAAR) KI SIFAAT

1.MUTTAQI TAWHEED PE HOTE HAIN :

Sabse pehli sifat muttaqiyon ki jo hum sab ke dil mein honi chahiye, woh tauheed hai. Hamari zindagi mein tauheed nahi hogi toh hum muttaqi nahi ban sakte. Muttaqi ki sabse badi aur azeem sifat yeh hai ke woh apni zindagi mein tauheed par qaim rehte hain. Mushrik kabhi

muttaqi nahi ban sakta, kyunke tauheed par imaan aur us par saabit qadmi hi taqwa ki buniyad hai.

Hazrat Nooh Alaihis Salam ne apni qoum ke logon ko dawat di aur unse kaha ke kya tum taqwa ikhtiyar nahi karte? Main toh Allah ka rasool hoon, is liye Allah ka taqwa ikhtiyar karo aur meri itā'at karo.

Aur woh sab se bada taqwa tauheed hai, isī ki dawat sare anbiya aur rasoolon ne di hai.

(Surat Ush Shu'ra:105-108)

Is liye koi shakhs, apni zindagi mein muttaqi aur parhezgaar nahi ho sakta, jab tak woh tauheed par na ho, tauheed ke wazeh raste par na ho. Jo ghair Allah ko pukarta hai, woh kabhi bhi tauheed parast nahi ho sakta.

2.Muttaqi Allah Ki batayi Chizon Par Mukammal Imaan Rakhte Hain :

Dosri sifat muttaqiyon ki jo mujhe

aap ke samne rakhni hai woh yeh hai ke muttaqi jo Allah Subhanahu wa Ta'ala ke taqwa ikhtiyar karne wale log hote hain, unki sifaat mein se ek sifat yeh hai ke woh imaan wale hote hain. Allah

par, farishton par, uski kitabon par, anbiyaon par, aakhriat ke din par, aur taqdeer par imaan rakhte hain. Inke imaniyat unke dil mein mazboot hoti hain. Yeh saari cheezein unke dil ki gehraiyon mein hoti hain.

Allah Ta'ala Farmata hai :

1. "Alif Laam Meem"

2. "Yeh woh kitaab hai jismein koi shak nahi, muttaqiyon ke liye hidayat hai."

3. "Jo ghaib par imaan rakhte hain, namaaz qayam karte hain aur jo rizq hum ne unhein diya hai, us mein se kharch karte hain."

4. "Aur jo us (wahi) par imaan rakhte hain jo aap par naazil ki gayi hai aur us par jo aapse pehle naazil ki gayi, aur aakhirat par yaqeen rakhte hain." (Surat UL Baqara:1-4)

-Neki yeh nahi ke tum apne chehre mashriq ya maghrib ki taraf kar lo, balke neki yeh hai ke koi Allah par, aakhri din par, farishton par, kitaabon par aur nabiyyon par imaan laaye aur

Allah ki mohabbat mein apna maal rishtedaron, yateemon, masakeenon, musafiron, sawal karne walon aur ghulamon ki azaadi par kharch kare, namaz qayam kare, zakat de, jab wada karen to usay poora karen, aur tangi o takleef aur jung ke waqt sabr karen. Yehi log

sache hain aur yehi muttaqi aur Parhezgaar hain."

(Surat UL Baqara:177)

3.Muttaqi Ghaib Par Mazboot Imaan Rakhte Hain :

Muttaqi arkan-e-iman ke saath saath bilkhusoos un ki khoobi hoti hai ke woh log ghaib par imaan rakhte hain aur mazboot tareen imaan rakhte hain. Allah Subhanahu Wa Ta'ala ki zaat, us ki sifaat, yeh sab ghaib hai. Humne nahi dekha lekin hamara imaan aur yaqeen is par

mazboot hai. Ambiya ko humne nahi dekha, un ke waqiyaat aur zindagiyon ko nahi dekha, lekin humein is par yaqeen hai, balke hum apni aankhon se dekhi cheezon se bhi badh kar is par yaqeen rakhte hain , jo ghaib hai, jo chhupa hua hai. Shariat ne isay bayaan kiya hai, in saari cheezon par imaan rakhte hain, yaqeen rakhte hain. Yeh muttaqiyon ki sifaat mein se ek badi aham sifaat hai, Jin jin cheezon ki Shariat ne khabar de rakhi hai, pyaare Rasool (saw)ne khabrein di hain, jo ho

chuka hai, jo hone wala hai, har cheez par hum imaan rakhte hain, kisi cheez ka inkaar nahi karte. Aur hum aql ko haakim nahi maante, hum aql ko taabe maante hain. Hum aql ko Shariat ki taabe rakhne waale hain Ham ye Aqeeda rakhte hain ke jo shakhs Apni aqal ko shariyat ke taabe rakhta hai wo sachha momin hai. Isliye ke ghaib par imaan us waqt hoga ke jab insan Allah Aur uske Rasool ki baat ko apni aql ke upar rakhe.

4. Muttaqi Sabr Wale Hote Hain :

Ek sifat yeh hai jo Qur'an-e-Kareem ne bayaan ki hai ahl-e-imaan, ahl-etaqwa, jo Allah ka taqwa ikhteyaar karne wale log hain, un ke andar sabr paaya jaata hai. Un ke andar sabr hota hai. Naazireen-e-ikram, sabr teen tarah ka hai. Ek sabr hai, neki par sabr, qaboo karna, bardaasht karna, control karna. Neiki karni hai to sabr karna hi hoga, is ke baghair neki nahi ho paayegi. Aadmi ko agar wuzu bhi karna hai to sabr karna hoga ke apni jagah se uth

kar ke jaaye aur paani se apne jism ke aghaaz ko dho le. Har ibadat aur neki sabr chahti hai. Gunah se rukne ke liye sabr chahiye. Gunah ki aadat hai, kisi cheez ki aadat hai, burai ki aadat hai. Ab is aadat se rukne ke liye sabr chahiye. Isi tarah Allah ki taqdeer ke faisle aa jaate hain, insaan ke saath koi haadsa, koi waqia, koi museebat usay laa'iq hoti hai. Allah ke faisle aa jaate hain, un par momin woh hai jo sabr karta hai. Allah Ta'ala ne Surat UL Baqara ki 177 jo ayat piche guzar chuki hai usme iska zikr kiya ke

muttaqi sabr karne wale hote hain.

Anas bin Malik Razi Allahu Anhu kehte hain ke Nabi ne ek aurat ko qabr ke paas dekha jo qabr ke paas ro rahi thi. Uska beta inteqaal kar chuka tha. Us bachay ki qabr ke paas uski walida ro rahi thi. Allah ke Nabi (saw)ne us aurat se kaha, Ittaqullaha wasbiri — Allah ka taqwa ikhteyaar karo, sabr karo. Taqdeer ka faisla hai, yeh Allah ka faisla hai, yeh uski maut honi thi aur ho chuki. Lahaza Allah ka taqwa ikhteyaar karo, sabr karo. Woh aurat kehti hai ke usne

pehchana nahi ke woh Allah ke Rasool hain. Usne kaha ke tumhein meri museebat ka andaza nahi hai. Jo museebat mere upar aayi hai, agar woh tumhare upar aati to tumhein andaza hota. Allah ke Nabi (saw) ki talqeen par woh aurat Allah ke Nabi(saw) ko jawab deti hai jabke usne Allah ke Nabi (saw)ko nahi pehchana tha. Allah ke Nabi (saw) wahan se chale gaye. Us ke baad kisi ne us aurat se kaha ke woh jo aaye thay tumhare paas, woh Rasool (saw) thay. Woh Allah ke Nabi

Muhammad Rasoolullah thay. Woh ghabra kar foran Allah ke Nabi ke ghar ke paas aayi. Aur jab ghar ke aas aayi to dekhti hai ke ghar ke paas koi nigran, nigranban, ya darban nahi hai. Allah ke Nabi (saw)ke ghar ke paas koi nigrani karne wala sipahi nahi hota tha. Aur Allah ke Nabi (saw)ke paas aakar kehti hai: Allah ke Nabi ,)saw)main ne aap ko pehchaana nahi isliye ye sab aapse kah diya ke aap mujhe mere haal pe chhod dije aur door chale jaaiye maine aapko pahchana nahi isliye ye

sab kah diya. Nabi (saw)ne farmaya Sabr to sadme ki shuruaat mein hi karna hota hai.

(Sahih Bukhari:1252)

(Sahih Muslim:2139)

To Nabi (saw) ne farmaya ke sadma jab museebat aa jaati hai, taqdeer ke faisle aa jaate hain tab karna hai Kyunki baad mein to beharhaal aadmi ko rukna hi hota hai, is ke ilawa koi chaara-e-kar nahi hai. Woh Allah ki taqdeer ko aage

peechhe to nahi kar sakta. Use baad mein to sabr karna hi hai, lekin haqeeqi sabr yeh hai ke woh sadme ki shuru me hi sabr kare. Nabi (saw) ne us aurat ko dono chiz ka hukm diya ke Allah se daro aur Sabr karo.

-Woh log jo kehte hain: 'Aye hamare Rabb, hum iman laaye, humein hamare gunaah maaf farma de aur humein dozakh ke azaab se bacha le.'"

-"Jo sabr karne wale, sachche, itaat guzar, Allah ki raah mein kharch karne wale aur subah ke waqt (sehri

ke waqt) maafi maangne wale hain."

(Surat UL Imran:16-17)

5.Muttaqi Neki Ke Kaam Me Jaldi Karte Hain Aur Tawbah Me Bhi Jaldi Karte Hain :

Muttaqiyon ki Ek sifat yeh bhi hai ke muttaqi woh log hain jo apni zindagi mein is cheez ka khaas khayal rakhte hain, woh yeh hai ke woh Allah Subhanahu Wa Ta'ala ki raza ke liye, Allah Subhanahu Wa Ta'ala ki khushnudi ko paane ke liye neki ke kaamon mein jaldi karte hain, sabqat

le jaate hain, jaldi se aage badh jaate hain. Allah Subhanahu Wa Ta'ala ne

-Jaldi karo Us Jannat ke liye, maghfirat ke liye, jo jannat insaanon ke liye itni badi bana di gayi hai, zameen o aasman se zyada woh kushadah hai, muttaqiyon ke liye tayyar ki gayi hai.

(Surat UL Imran:133)

Is Ayat-e-Karima mein Allah Subhanahu Wa Ta'ala ne jaldi karne ka hukum diya hai. Zindagi mein koi bhi neki ka mauqa mile to lapak kar

us neki ko kar lena chahiye, aur ghaflat aur susti se door rehna chahiye. Jaise hi usey gunah ka ehsaas ho, foran tawbah ki taraf lapak kar chala jaaye. Neki ki taraf bhi jaldi kare aur gunah se bhi foran nikal jaaye jaise hi usay ehsaas ho.

Abdullah bin Umar Razi Allahu Anhu se riwayat hai ke woh teen log jo raste mein ja rahe thay, baarish ki wajah se unhone ek ghaar mein panaah li. Ek chattaan aati hai, lurakti hui aur us ghaar ke moonh ko band kar deti hai. Ab teen log andar

se us chattaan ko hargiz nahi dhakel sakte. Ab teeno ke samne maut hai, woh dekh rahe hain. Woh teeno kehte hain ke sirf Allah hi humein yahan se nikaal sakta hai. Lehaza, sab se khaalis amal jo humne Allah ke liye kiya hai, us ke wasile se Allah ko pukarte hain. Kyunki jo aadmi Allah ko apni achhe aur mukhlis ho kar ke jo aamaal usne kiye, un ke wasile se pukarta hai, yeh waseela sahi waseela hai Shariat ke mutabiq. Lehaza, teeno ne dua ki. Un mein se ek shakhs ne yeh kaha Aye Allah Beshak tu

jaanta hai ke meri chacha ki ek beti thi jise main ne gunah ke liye bulaya tha, behkaya tha, to us ne inkaar kar diya. Lekin us ne yeh kaha Agar tum mujhe sau dinar doge to main gunah ke liye tayyar ho jaaungi. Uski zarurat ki wajah se main ne yeh baat maan li. To main kehta hoon: Wa sha Allah, main ne koshish ki, yahaan tak ke ain ne sau dinar jama kar liye, aur main ne apni us chacha ki beti ko sau dinar de diye taake main us ke saath gunah karoon. Lekin jab hum gunah karne ke liye bilkul qareeb ho gaye,

tanha ho gaye aur gunah karne ke liye tayyar ho gaye, to us ne kaha: ‘Allah se daro aur us gunah se door ho jaao na-jaayez taur par.’ Aye Allah, main ne us waqt gunah ko chhod diya tere khauf se.”Agar mere yeh kaam Teri raza ke liye kiye hain, to aye Allah, chattaan ko hataa de.' Lehaza, Allah Subhanahu Wa Ta'ala ne chattaan ko wahan se hata diya.

(Sahih Muslim:6949)

6.Muttaqi Maaf Karne Wale Hote Hain:

Muttaqi woh hai jo maaf karne wala hota hai, nazarandaz karne wala hota hai, dar guzar karne wala hota hai. Maaf kardena Taqwe ki bhi daleel hai aur ajr ka baais bhi hai aur isi tarah zaheni sukoon bhi hai.

Allah Ta'ala Farmata hai :

-...Aur tum maaf kar do to yeh taqwa se zyada qareeb hai. Aur aapas mein bhalai karna na bhulo. Jo kuch tum karte ho Allah use dekh raha hai."

(Surat UL Baqara: 237)

-Jo log aaraam aur tangi (dono haalaat) mein Allah ki raah mein kharch karte hain, gussa rokne wale hain, aur logon ko maaf karne wale hain. Aur Allah nekee karne walon se mohabbat rakhta hai."

(Surat UL Imran: 134)

Maaf Karne Ka Ek waqiya ye bhi hai ke Ek baar Ayesha Razi Allahu Anhu pe tohmat lagaayi gayi thi aur tohmat lagane wale log Munafiqeen the. Aur is fitne ke kuch aur log bhi

shikaar ho gaye jisme se ek the Mistah Bin Asasah Jo ke Hazrat Abu Bakr Siddique Razi Allahu Anhu ke rishtedaad the aur mohtaaj aur faqeer bhi the. Abu Bakr Siddique Razi Allahu Anhu unpar kharch kiya karte the. Jab Ayesha Razi Allahu Anhu pe tohmat lagi to Allah Ta'ala ne unki paakeezgi ke mutalliq 10 ayaten nazil kardi. Uske baad Abu Bakr Siddique Razi Allahu Anhu ko shadeed takleef Hui ke unki beti pe tohmat lagane me wo bhi shareek ho gaya jispar Abu Bakr Siddique Razi

Allahu Anhu ehsaan kiya karte the kharch karte the. Jab Ayesha Razi Allahu Anha ki paakeezgi ke muttalliq ayaten nazil hui to Abu Bakr Siddique Razi Allahu Anhu ne kaha Allah ki Qasam ab Mai Mistah Par kuch bhi aur kabhi kharch nahi karunga ke usme Ayesha ke baare me aisi baat kahi. To Allah ko Abu Bakr Siddique Razi Allahu Anhu ki ye baat pasand nahi aayi to Allah ne ayat nazil kardi

-Tum mein se jo buzurgi aur kushaadgi waale hein unhen apnay

qaraabat daaron aur miskeeno aur mohajiron ko FEE-SABEELILLAH (maal) dene se qasam na kha leni chaahiye, balke mo'aaf kar dena aur dar-guzar kar lena chaahiye. Kiya tum nahi chaahte ke Allah Ta'aalaa tumhare qusoor mo'aaf farma dey? Aur Allah Ta'aalaa bahot bakhshne waala aur bahot zyaada rahem karne waala hai.

(Surat Un Noor :22)

Jaise hi ayat nazil hui Ayesha Razi Allahu Anha kahti hain ke mere walid ne kaha kyun nahi Allah ki

qasam mai ye pasand karta hu ke Allah mujhe maaf karde. Phir Unhone Mistah Bin Asasah ko maaf kardiya aur kaha ke Allah ki qasam mai Mistah Bin Asasah ke kharch ko kabhi nahi rokunga aur inpar kharch karunga.

7.Muttaqi Insaaf Karte Hain:

-Ai imaan laane waalo! Allah ki khaatir haqq par qaaim rehne wale aur insaaf ke saath gawahi dene waale bano. Koi giroh ki dushmani tumhein is baat par na uksaye ke tum adal na karo. Adal karo, yeh taqwa ke

zyada qareeb hai. Aur Allah se daro. Beshak, Allah us se khoob waaqif hai jo tum karte ho."

(Surat UL Maidah:8)

Nu'man bin Bashir (R.A.) se riwayat hai: Mere walid ne mujhe ek tohfa diya, lekin meri walida, Amra bint Rawaha, ne kaha ke woh is par razi nahi hongi jab tak Allah ke Rasool (saw) ko gawah na bana lein. To mere walid Allah ke Rasool (saw) ke paas gaye aur kaha, “Maine Amra bint Rawaha ke bete ko ek tohfa diya hai, lekin us ne kaha ke aap ko is par

gawah banaoon, ya Rasool Allah." Nabi (saw) ne pucha, "Kya tumne apne sab bachon ko aise hi tohfa diya hai?" Unhone kaha, "Nahi." Nabi (saw) ne farmaya, "Allah se daro aur apne bachon ke saath insaaf karo." Phir mere walid wapas aaye aur apna tohfa wapas le liya.

(Sahih Bukhari:2650)

MUTTAQI SAADIQEEN KE RAASTE PAR HOTA HAI:

-Ai imaan laane waalo! Allah se daro aur sachche logon ke saath

raho."

(Surat Ut Tawbah:119)

Salaf is ayat ki tafseer me kahte hain ke sachhe log se muraad Allah ke Nabi (saw) aur sahaba ikraam hain.

Muttaqiyon Ki Sifaat Surat UL Furqan Me

1. Zameen par Narmi se Chalte Hain.

2. Jahilon se Jab unka pala padta hai to wo salamti ke raaste pe chalne lagte hain.

"Aur (Allah) Rahman ke (sachche) bande woh hain jo zameen par narmi ke saath chalte hain, aur jab jaahil un se mukhatib hote hain to woh (salamati ke saath) jawab dete hain."

(Surat UL Furqan :63)

"Aur zameen mein akad kar (ghuroor se) mat chalo; tum na zameen ko cheer sakte ho aur na hi unchaayi mein pahadon ko pahun sakte ho."

(Surat UL Isra :37)

Baaz Ahle Ilm ne ye baat bhi zikr ki

hai ke Wo log jo zameen par beemaro ki tarah chalte hain wo bhi Amal napasandeeda hai. Isliye ke jab Nabi (saw) chalte to tezi ke saath chalte poori quwat ke saath chalte aur ussey kamzori Zahir nahi hoti thi.

Umar Bin Khattab Razi Allahu Anhu ne ek nawjawan ko dekha ke wo bilkul ahista ahista narmi ke saath chal raha tha to Umar Razi Allahu Anhu ne ussey pucha kya tum mareez ho bimaar ho to usne kaha nahi Ameer UL Mumineen . To unhone apna Koda utha liya aur kaha ke

poori quwat ke saath chalo. Aur zameen par akad ke chalne se jo mana kiya gaya hai uska mana ye hai ke insaan takabbur ke saath seena taan karke chale aur logon ko Haqeer samjhte hue chale sarkashi aur baghawat karte chale ye napasandeeda hai. Lekin zameen par chale yo waqaar aur quwat ke sath chale kamzori ke saath na chale.

3. Raat Ki Namaz Ka Ehtemaam Karte Hain

-Aur woh log jo apne Rabb ke saamne sajde aur qiyaam ki haalat

mein raat guzaarte hain."

(Surat UL Furqan:64)

-"Woh raat ke kuchh hi hisse mein sotae thay (aur ibadat karte rehte thay)."

-Aur raat ke aakhri pehr mein woh maghfirat (maafi) maangte hain."

(Surat Uz Zaariyaat : 17-18)

-Unke pehlu bichhaanon se alag rehte hain, apne Rabb ko dar aur umeed ke saath pukarte hain, aur jo kuch humneunhein diya hai us mein se (Allah ki raah mein) kharch karte

hain."

(Surat Us Sajda :16)

4. Allah Se Dua Karte Hain :

-Aur (Rahman ke bande) woh hain jo kehte hain: 'Aye hamare Rabb, hum se Jahannam ke azaab ko door farma de; beshak, uska azaab musalsal takleef dene wala hai.'"

(Surat UL Furqan :65)

-Beshak, woh (Jahannam) buri jagah hai thaharne ki aur buri jagah hai maqam banane ki."

(Surat UL Furqan:66)

5. Fizool Kharchi Nahi Karte Aur Kanjoosi Nahi Karte :

-"Aur (Rahman ke bande) woh hain jo jab kharch karte hain, to na israaf karte hain aur na kanjoosi balke unka kharch in dono ke darmiyan meiyanah-rawi (etedaal) par hota hai."

(Surat UL Furqan:67)

Shariyat me fizul kharchi bhi mana hai aur kanjoosi bhi mana hai balki darmiyaani raasta hona chahiye kharch me.

Agar koi kisi ka haq rokde zakaat na de, yateem ka maal na de, jo chizen insan par farz ki hain unki adayegi na kare to ye sab gunaah hai. Maal ko kanjoosi ke maare rokna bhi nahi hai aur Kharch me fizulkharchi bhi nahi karni hai ye dono chizen mana hai.

Muttaqiyon ki Sifaat ye hai ke wo dono gunaahon ke beech me rahe. Israaf ko samjhne ka ek asaan Tareeqa ye hai ke agar koi gunaah pe kharch karta hai to ye israaf hai. Aur gunah ke kaam pe wo ek rupya bhi kharch karta hai to wo fuzul hai israaf

hai. Aur agar usey dikhawe ke liye qarz Lena pad raha hai to ye fuzul kharchi hai. Hamari istetat ke mutabiq hamara libaas aur sawari aur saman hona chahiye. Lekin agar dikhawe ke liye koi qarz lekar saman laraha Hai to ye israaf hai. Aur ye momin ki nishani nahi hai.

Momin Kanjoosi nahi karta hai aur haqdaaro ko unka haq deta hai unpar kharch karta hai.

6. Allah Ke siwa kisi Ko Nahi Pukaarte.

7. Kisi Ka Nahaq Qatl Nahi Karte.

8. Zina Nahi Karte.

-Aur (Rahman ke bande) woh hain jo Allah ke saath kisi aur mabood ko nahi pukaarte, aur na hi kisi jaan ko na-haq maarte hain jise Allah ne haraam kiya hai, aur na zina karte hain. Aur jo yeh kaam kare, woh apne gunaah ki saza bhugatega."

(Surat UL Furqan :68)

Abdullah Bin Masood Razi Allahu Anhu bayaan karte hain ke Nabi (saw) se puchagaya ke Aye Nabi

(saw) sabse bada gunaah kaunsa hai?

To Nabi (saw) ne farmaya ke Sabse bada gunaah ye hai ke tum Allah Ke saath kisi ko shareek thaheraao jabki usne tumko paida kiya hai. Nabi (saw) se pucha gaya ke Aye Nabi (saw) uske baad kya hai To Nabi (saw) ne farmaya ke dusra gunah ye hai ke insan apne bachhe ko qatl karde is dar se ke wo hamare sath khayega.

Nabi (saw) ne uske baad ka bada gunaah bayaan kiya ke koi shakhs apni padosan ke saath Zina kare. Aur

jo ye karega wo gunaah ko paayega.

(Sahih Bukhari:6811)

-Magar jo tauba kar le, imaan le aaye aur neik amal kare, to aise logon ki buraiyon ko Allah bhalaaiyon se badal dega. Aur Allah bakshne wala, nihayat meharbaan hai."

(Surat UL Furqan:70)

9. Jhooti Gawahi Nahi Dete :

Aur (Rahman ke bande) woh hain jo jhooti gawahi nahin dete, aur jab kisi behooda cheez ke paas se guzarte hain to izzat ke saath guzar jaate

hain."

(Surat UL Furqan: 72)

Abu Bakar Razi Allahu Anhu kahte hain ke Nabi (saw) ne farmaya kya mai tumhe teen bade gunahon ke bare me na baatun to Sahabaon ne kaha Nabi (saw) batayen. To Nabi (saw) ne farmaya ke Allah ke sath shirk karna aur Walidain ki nafarmaani karna. Nabi (saw) tek lagakar baithe hue the phir farmaya jhooti Gawahi dena jhoothi gawahi dena jhoothi gawahi dena. Nabi(saw) itni baar dohrane lage

aapne tek ko chhod diya. Sahaba Ikraam kahte hain ke kaash ke aap khamosh ho jaate isliye ke aap baar baar dohra rahe the yaani ke itna sangeen masla hai jhooti Gawahi ka. (Sahih Bukhari:2654) (Sahih Muslim: 87)

10. Quran se Naseehat karne par wo ghafil nahi hote :

-Aur (Rahman ke bande) woh hain ke jab unhein unke Rabb ki aayatein yaad dilai jaati hain, to un par andhon aur behron ki tarah nahi

girte (balki unhein samajh kar qubool karte hain)." (Surat UL Furqan:73)

11. Biwi Bachhon Ke liye Dua karte hai Aur jo kehte hain:

'Aye hamare Rabb, hamein hamare biwiyon aur hamari aulad ki taraf se aankhon ki thandak ata farma, aur humein uttaqiyon ka imam bana.'" (Surat UL Furqan:74)

KAUN SI CHIZEN KAUN SI CHIJEN HAIN JO HAMEN TAQWE SE DUR KAR DETI HAIN?

Taqwa ke raaste mein aane wali cheezein woh kaunsi cheezein hain jo insaan ko taqwa se door kar deti hain? iska jawab hai insaan ke gunaah, insaan ki nafarmaaniyan. Insaan jab Allah ki nafarmaani karta hai, usi qadar uska taqwa kam ho jaata hai, uski parhezgaari kam ho jaati hai. Lehaza, naazireen, sab se pehle hum yeh jaan lein ke jo taqwa hota hai, taqwa yeh hai ke Allah

Subhanahu Wa Ta'ala ki itaat aur farmabardari par istiqamat ikhteyaar ki jaaye. Insaan ka taqwa uski gunaahon se mutaalliq tai kiya jaata hai. Taqwa yeh hai ke Allah Subhanahu Wa Ta'ala ki itaat aur farmabardari par istiqamat ikhteyaar ki jaaye. Insaan ka taqwa uske gunaahon se mutaalliq tai kiya jaata hai ke yeh aadmi kitna neik hai aur kitna parhezgaar hai. Jitna zyada woh gunaahon se door hai, utna hi woh parhezgaar hai. Aur jitne zyada uske andar gunaah paaye jaate hain,

usi qadar uske andar taqwa aur imaan kam hai, kamzor hai. Is haqeeqat ko jaan lene ke baad, yeh zaroori ho jaata hai ke hum apne aap ko gunaahon se door kar lein. Yeh gunaah insaan aur taqwa ke darmiyan haail ho jaate hain. Aur aur phir Insan ko taqwe Se dur kar dete Hain.

Abu huraira Razi Allah tala anhu bayan Karte Hain Ki Nabi sallallahu alaihi wasallam takbeer e Tahreema khane ke bad aur qiraat Shuru karne se pahle thodi der rukte the Abu

huraira Razi Allah tala anhu kehte Hain Ki Maine Ek bar Nabi sallallahu alaihi wasallam se poochh liya ki Nabi sallallahu alaihi wasallam Mere maa baap aap per Qurban. Aye Allah Ke Nabi صلى الله عليه وسلم aap takbeer e tahrima kahane ke bad Aur qiraat Shuru Hone se pahle thodi der The rukte hain to usme aap kya padhte hain. To Nabi sallallahu alaihi wasallam Ne farmaya Ki main yah Dua padta hoon. Aye Allah tum mere aur mere gunahon ke taurmiyan duri kar de aur itni duri kar de Jaise tune

mashriq Aur magrib Ke bich Mein duri Kar Di Hai. Allah Mujhe gunahon se Paak karde Jaise safed libas Ko gandagi Se paak Kiya jata Hai vaise hi mere gunahon ko barf se Pani Se olon Se Mere gunahon ko dhul de. (Sahih Bukhari:744)

KISI GUNAAH KO HAQEER NA SAMJHE HALKA NA SAMJHE

Abdullah Bin Masood Razi Allah tala anhu kehte hain Ke Nabi صلى الله عليه وسلم ne farmaya ke gunahon ko

haqeer samajhne se bacho isliye ki gunah Aise jama Ho jaate Hain Ki Insan ko Halat kar dete Hain.

(Sahih UL Jaame:2687)

Ayesha Razi Allah tala anha farmate Hain Ki Nabi sallallahu alaihi wasallam Ne farmaya aayesha gunaho ko haqeer samajhne se baccho haqeer samajhne se bacho.

(Sahih Ibn Majah :3421)

Anas Razi Allahu Anhu tum log aise amaal karte ho jo tumhare Ankho me baal se bhi zyada bareek

hota hai jabki ham Rasool ke zamane me us chiz ko halaak karne wale gunaahon me samjhte the.

(Sahih Bukhari:6492)

Abdullah Bin Masood momin or Nafarman Mein yah fark Hai ke momin Apne gunahon ko Aise dekhta Hai jaise ki wo pahad ke niche baitha ho aur kabhi bhi wo pahaad uske upar gir sakta hai. Aur Nafarman fajir wo gunaah ko ek makkhi ki tarah dekhta hai jo uski naak par baithi thi aur ud karke chali gayi. (Sahih Bukhari:6308)

Momin Ka yahi khauf Hussain taqre ke kareeb le aata hai aur gunahon Se dur karne lagta hai. Lehaza taqwe Se dur karne wali chiz gunah hai isliye Kisi bhi gunah Ko mamuli Na Samjhe. Aur jab Ham gunah Ko mamuli nahin samjhenge to hamare liye taqwe ka rasta aasan ho jaega.

Ibne Qayyim Rahimahullah Farmate Hain Ki salaf yah Kaha Karte The gunah ki Saza yeh hoti hai ki gunah ke bad phir gunah Hota Hai. Lehaza Ek Musalman ko yeh Jaan

Lena chahiye ke gunah ki musibat yeh hai ki ek Gunah dusre Gunah Ko khinchta Hai usey dawat deta hai.

GUNAAHON KE NUQSAN

1. GUNAH KARNE KI WAJAH SE INSAN KE DIL KE ANDAR SE NEKI KI MITHAAS KHATAM HO JAATI HAI :

Abdullah Bin Mubarak Rah. kahte hain Wuhayib Bin Ward Rah. se kaha gaya kya jo Allah ka nafarmaan hai use ibadat mein maza aata hai?"

Unhone kaha “Nahi, balke jo gunah ka irada kar chuka hai use bhi ibadat ki lazat nahi milti hai.” Agar koi haqeeqi ma'no mein ibadat karna chahta hai aur use lazat chahiye, to use gunaahon se doori ikhteyaar karna hoga, gunaahon se peechhe hatna hoga jismein wo mubtala ho chuka hai. Kyunki gunaah ibadat ki lazat ke darmiyan haail ho jaata hai. Jaise baaz salaf ne kaha ke insaan ke taqwa aur ibadat ki lazat ke darmiyan me gunaah aise haayel ho jaate hai is tarah se jaise lohe ki deewar ho aur

wo mehsoos nahi kar paata hai ki iski kya lazzat hai kya mithaas hai. Aur shariyat kahti hai ke haqeeqi mithaas to imaan ki mithaas hai.

Aur baaz salaf ne iski Misal bimar shakhs Se Di Hai Ki Jab Insan bimar ho jata hai to use khane Mein lajjat nahin milati Hai usi Tarah Jab Insan Ka Dil bimar Ho jata Hai yani Uske Dil Mein Gunah a jaate Hain to uski ibadat ki lazzat bhi khatam Ho jaati Hai.

2. GUNAAH KI WAJAH SE INSAAN NEKI SE MEHRUM HO JATA HAI:

Ibn Qayyim Rahimahullah ne farmaya, "Is se badi saza kya ho sakti hai? Gunah ke nuqsan ke liye itni baat kaafi hai ke insaan iski wajah se neiki se kat jaata hai."

Gunah karta hai neki chhoot jati hai phir dusra gunah karta hai phir neki chhoot jati hai is tarah se hote hote insaan ita'at se hi nikal jaata hai. Jis tarah se koi bimaar pad jata hai aur kayi kayi dino tak wo kuch nahi kha

pata hai. Yani wo koi aisa khana khata hai ke jiske wajah se wo kayi kayi din wo achha khane se Mehrum Ho jata hai. Isi tarah wo gunah karta hai to ussey ita'at chhoot jaati hai.

Imam Makhul ne Hillatul Awliya me naqal kiya hai kahte hain ke Maine ek aadmi ko namaz padhte dekha wo jab bhi sajda karta to ro deta ruku karta to ro deta maine kaha diya ke ye aadmi dikhawa kar raha hai to Allah ne mujhe ek saal tak aansu bahane se mahroom kar diya. Mai ek saal tak Allah ke liye ro hi na

saka.

Ye Unse gunaah hua tha isliye ke ham ye kisi momin ke baare me nahi kah sakte ke wo dikhawa kar raha hai isliye ke uske dil me kya hai ye Allah jaanta hai.

Hasan Basari Rahimahullah ke paas ek aadmi aata hai aur unse sawaal karta hai kahta hai ke mai bahot gunaah karta hu aur nafarmani karta hu lekin mai dekh raha hu ke Allah Mujhe nawaaz raha hai bahot chizen mujhe mil rahi hain aur duniya ka bahot maal diya hai aur

mujhe kisi chiz ki kami nahi hai mai kisi chiz se mahroom nahi hu.

Hasan basri Rahimahullah ussey puchte hain ke kya tum tahajjud ki namaz padh paate ho usne kaha nahi.

Hasan Basri Rahimahullah Farmate hain ke ye baat kaafi hai ke Allah ne tumhe Usse guftgu karne se mehroom kar rakha hai.

3. GUNAAHON KI WAJAH SE INSAAN KE DIL SE NEKI KA IRADA KAMZOR HO JATA HAI:

Is tarah se kamzor ho jata hai ke wo

halakat ke qareeb pahuch jata hai. Uske dil me dheere dheere neki ki khwahish kamzor padne lagti hai.

Insan neki ka irada bhi karta hai aur gunah ka irada bhi karta hai wo gunah ke raaste me chal padta hai to uske dil me neki ka irada kam hone lagta hai maslan Maal rahta hai lekin Allah ke raaste me Dene ka dil nahi karta, kamzor aur mohtaajo ki madad karne ka dil nahi karta, waqt rahta hai lekin Dil nahi karta keA aap Quran ki tilawat karen ye nuqsaan yahi neki ki Kamzori gunaah ki ajah

se hai. Aur phir gunah hote hote insaan gunahon ke andar hi gun ho jata hai yaha tak ke wo halakat ko pahuch jaat hai. Isliye insaan ko chahiye ke wo apne dil ko dekhe ke wo Allah se kitna dar Raha hai aur wo kaise Tawba karta hai.

4. GUNAAHON KI WAJAH SE INSAAN KA DIL KAALA HO JATA HAI:

Nabi صلى الله عليه وسلم ne farmaya ke jab koi shakhs gunaah karta hai to uske dil par ek kalaa Nuqta laga diya jata hai agar wo Tawba karle gunaah

ko chhod de to uske dil ko paak kardiya jata hai. Us nishani ko mita diya jata hai . Agar wo Tawba nahi karta hai gunah nahi chhodta hai to us nuqte ko aur badha diya jata hai. Yahan tak ke Nuqta badhta badhta aisa ho jata hai ke uska dil pura siyaah kaala ho jata hai. Aur uske saath uske chehre pe bhi siyaahi aajati hai.

(Sunnan Tirmizi:3334)

Abdullah Bin Abbas Razi Allahu Anhu kahte hain ke insaan ke gunah ki wajah se uske chehre pe siyaahi aajati hai. Aur uske dil me aur uski

qabr me andhera ho jata hai aur uska badan kamzor ho jata hai. Aur uski rizq me Kami ho jaati hai barkat chali jaati hai aur saari makhlooq ke dilon me uski Napasandeedgi ajati hai.

5. INSAAN KA DIL SAKHT HO JATA HAI:

.....Dekh uss ka kehna na maanna jis ke dil ko Hum ne apne zikr se ghafil kar diya hai aur jo apni khuwaahish ke peechhe pada hua hai aur jis ka kaam hadd se guzar chuka hai. (Surat Ul Kahf:28)

"Phir us ke baad tumhare dil sakht hogaye, woh patharon ki tarah hain, balke unse bhi zyada sakht. Aur kuch pathar aise bhi hote hain jin mein se nehrein phoot nikalti hain, aur kuch aise hote hain jo phatt jaate hain aur un mein se paani nikal aata hai, aur kuch aise hote hain jo Allah ke khauf se gir padte hain. Aur Allah tumhare aamaal se bekhabar nahin."

(Surat UL Baqara:74)

Hasan Al Basari Rahimahullah se akar kisi ne sawal kiya ke Mera dil bahot sakht ho gaya hai mai kya

karun? To unhone farmaya ke usey Allah ke zikr se pighlaao Tawba se pighlaao.

6. GUNAHON KI WAJAH SE AQL ME BIGAAD AJATA HAI :

-Inke dil hain lekin ye samjhte nahi hain Inki aankhen hain lekin ye dekhte nahin hain Inke kaan hain wo sunte nahi hain.

(Surat UL Araaf : 179)

Isliye ke inke gunaahon ki wajah se unki aql kharab ho jaati hai. Aur haq ko haq nahi samajhte.

-To kya woh shakhsi jise uske bure aamaal khushnuma kar diye gaye hain, woh unhein accha samajhta hai (kya woh hidayat yafta hai)? Allah jisey chahta hai gumraah kar deta hai aur jisey chahta hai hidaayat deta hai. Pas (aey Nabi), aap apni jaan un par afsos mein halaak na kar dena. Jo kuch yeh log kar rahe hain Allah usay khoob jaanta hai."

(Surah Fatir :8)

7. GUNAAHON KI WAJAH SE DUNIYAVI ZINDAGI ME MUSHKILE AATI HAIN :

-Aur jo musibat tumhein pahunchti hai, to woh tumhare apne haathon ki kamaayi ki wajah se hai, aur Allah to bohot se gunahon ko maaf kar deta hai."

(Surat Ush Shoora :30)

-Yeh is sabab se hai ke Allah kabhi bhi kisi qaum par apni ni'mat ko nahin chheenta jab tak ke woh qaum Allah Ki Nafarmani Na Kare. Aur beshak, Allah sab kuch sunne wala, jaanne wala hai."

(Surat UL Anfaal :53)

-Jo Allah Se darte hain Allah Unke Liye Raasta Paida Karta Hai

(Surat Ut Talaq : 2)

-Jo Allah se Darte hain Allah Unke liye raaste ko asaan karta hai

(Surat Ut Talaq:4)

Baaz salaf kahte hain ke gunaah Neymaton ko jalane wali aag hai. Gunaahon ki wajah se neymaten aise jal jaati hain jis tarah lakdi aag se jal jaati hai.

Balki Ahle ilm ye bhi kahte hain ke gunaahon ki wajah se neymaten

chhin jaati hain aur jo neymaten aane wali hoti hain wo bhi ruk jaati hain.

8. GUNAHON KI WAJAH SE ILAAQE QAUM NIST O NABOOD HO JAATE HAIN:

Ibn Qayyim Rahimahullah Farmate hain ke Hazrat Jubair Bin Nufair Rahimahullah kahte hain ke jab Madaayn ke shaher ko musalmano ne Fateh kiya aur maal ko taqseem kar rahe the. Abu Darda Razi Allahu Anhu logon se kinaare ho gaye aur apni talwar se tek laga kar ro rahe the .

Jubair bin Nufair se jakar kaha aaj aap ro rahe Allah ne to Aaj musalmano ko izzat di hai. Ap ro rahe hain jabki sab Khushi mana rahe hain. Abu Darda Razi Allahu Anhu ne unke kandhe pe haath maara aur kaha Aye Jubair tumhe tumhari maa gum paaye log Allah ki nazro me kaise gir jaaten hain unki ahmiyat kaise khatam ho jaati hai jab wo uski nafarmani karte hain. Abu Darda Razi Allahu Anhu kahte hain ke dekho jis shaher ko hamne Fateh kiya hai ye log bhi apni Neymaton me

apne kaamo me masroof the apni taqat me salahiyat me mashghool the unka badshah bhi tha unki fauj bhi thi unki hukumat bhi thi unki taqat bhi thi aur wo log kha rahe the pee rahe the kama rahe aur ye log bhi yahan abaad the aur yahan araam se zindagi guzaar rahe the lekin jab unhone Jab Allah Ki Nafarmani ki aur uski shariyat ko thukra diya to wo log Allah ki nazar me aisa gir gaye ke Allah ne poore ke poore shaher ko nist o nabood kardiya tabaah kardiya. Unki neymaten unke

badshah unki fauj unki taqat salahiyat sab khatam ho gayi. Isliye ke unhone Allah ki nafarmani ki.

(Al jawab UL Kaafi : Safa : 27)

Lehaza pata ye chala ke Allah ki nafarmani aur shariyat ko thukrana kitna bada jurm hai jo log aisa karte hain wo Allah ki nazron se gir jaate hain aur nateeja ye hota hai ke wo tabah o barbaad ho jaate hain.

-Pas humne har ek ko uske gunah ki wajah se pakad liya. In mein se kuch par humne patthar barasaye,

aur kuch ko ek zabardast dhamake ne aa liya, aur kuch ko humne zameen mein dhansa diya, aur kuch ko humne gharq (paani mein doob) kar diya. Allah un par zulm karne wala na tha, magar woh khud apne aap par zulm kar rahe thay.

(Surat UL Ankaboot: 40)

9. GUNAHON KI WAJAH SE INSAAN ILM SE MEHROOM HO JAATA HAI:

Ibn E Jauzi Rahimahullah kahte hain ke maine ek buraayi kam kar liya

tha to us waqt mujhse ek aalim e Deen ne kaha ke tumne Allah Ki Nafarmani to karli hai ab iska nuqsan bhi mil jaayega. 40 saal ke baad mai poore Quran ko bhul gaya. Zaruri nahi ke us gunaah ka nuqsan apko fauran mile balki kabhi kabhi gunaah ka nuqsan mahfooz ho jata hai aur ek arse ke baad wo nuqsan uthana padta hai. Kabhi insan jawani me gunah karta hai to usko budhape me saza milti hai.

Imaan Zahak Rahimahullah kahte hain ke isse badhkar musibat kya ho

sakti hain ke koi shakhs Quran Ko bhul jaaye.

Lehaza Deen ke ilm se mehroomi insaan ke gunaahon ka nateeja hai.

10. GUNAAHON KI WAJAH SE INSAAN ALLAH KO BHOOL JATA HAI:

Momin Ke Dil ke andar ye teen chizen zarur honi chahiye Allah ka khauf ,uski mohabbat aur Allah Se Ummid.

Ahle ilm me iski misaal parinde se di hai ke Allah ka khauf aur Allah se

ummid ye parinde ke do par hain aur Allah ki mohabbat Parinde ka sar hai. Agar ek par uska zakhmi ho jaaye to wo ud nahi sakta hai.

Ahle ilm kahte hain ke jab Banda gunaah karne jaaye to usey Allah ka dar paida karlena Chahiye aur us darr se usey piche hat jana chahiye aur Allah Ki Mohabbat uske dil me aani chahiye ke mere Allah ne mujhpar kya inaam kiya hai aur mai kya karne ja raha hu aur jab Banda mayus hone lage bahot gunaah ho gaye hain ussey aur wo Tawba karna

chahta hai to usey mayus nahi hona chahiye balki Allah se achhi ummid rakhni chahiye ke Allah uske saath achha mamla karega aur uski Tawba ko qubul karega. Ye teeno chizen momin ke din me hona ek saath zaruri hai.

"Ai logon jo imaan laye ho, Allah se daro, aur har shakhs yeh dekhe ke usne kal ke liye kya bheja hai; aur Allah se daro, beshak Allah tumhare sab aamaal se khoob waaqif hai."

“Aur un logon ki tarah na ho jao jinhon ne Allah ko bhula diya, to

Allah ne unhein unke apne aap se bhula diya. Yahi log faasiq (nafarmaan) hain."

(Surat UL Hashr: 18-19)

Aur jo koi meri yaad se munh moad lega to uski zindagi tang ho jayegi, aur hum use Qayamat ke din andha uthaayenge." Woh kahega: 'Aey mere Rab, tu ne mujhe andha kyun uthaya, halan-ke main to dekhne wala tha?'"

Allah farmayega:

'Isi tarah, hamari aayatein

tumhare paas aayi thin aur tumne unhein bhula diya, to aaj tum bhi bhula diye jaa rahe ho.'"

(Surat Ut Taaha : 124-126)

11. Logon Ke Dilon Se Hamari Haibat Nikal jaati Hai :

Jis Haibat ki wajah se hamara ehteram aur hamari izzat hoti hai toh gunaah ki wajah se hamare liye wo Haibat logon ke dilo se khatam ho jaati hai.

Hazrat Saubaan Razi Allahu Anhu kahte hain ke Nabi صلى الله عليه وسلم ne farmaya qareeb hai ke saari qaume tumhare upar toot padengi tumhe khatam karne ke liye tumhe mitaane ke liye. Jaise bhuke log dastarkhaan pe toot padte hain waise toot

padenge. Nabi (SAW) ne farmaya ke jis tarah se log khaane ke liye jama hote hain aur jis tarah se log khate hain us tarah se log musalmano ko ummat ko mitaane ke liye bhi toot padenge kamar kas lenge. Ek sahabi ne kaha Aye Nabi صلى الله عليه وسلم kya ham logon ki tadaad us waqt Kam rahegi? Nabi صلى الله عليه وسلم ne farmaya nahi balki Tumhari tadaad bahot zyada rahegi. Lekin jis Tareeqe se jab baadh aati hai aur kachra khaso khashaq hota hai bewazan usi tarah se tumhari haisiyat bhi ho jaayegi aur

tumhare dushmano ke dilon se tumhara Darr nikal jayega aur tumhari shaksiyat halki ho jaayegi aur Allah Ta'ala Zarur tumhare dilon me wahan ko daal dega. To sahaba me se kisi ne kaha Aye Nabi (SAW) ye wahan kya hai to Nabi (SAW) ne farmaya Duniya ki mohabbat aur maut se nafrat. Jab log Duniya ki mohabbat me doob jayenge to phir gunaahon ka raasta kaise khulega.

(Abu Dawood:4297)

Salaf me se Fuzail bin Iyaas kahte hain ke jitna Allah ki haibat Allah ka darr aur Allah ki azmat hamare dilo me hai utna hi logon ke dilon me hamari tazeem , haibat aur ehteram hota hai.

Baaz salaf ye bhi kahte hain ke baaz dafa jab insaan nafarmani karta hai to uska jaanwar bhi sarkashi karne lagta hai. Aur wo bhi uske Qabu me nahi ata hai. Isliye ke uska malik Allah ki nafarmani karta hai jiski wajah se wo janwar sarkashi pe utar ata hai.

12. GUNAAHON KI WAJAH SE DUAAYEN QUBOOL NAHI HO PAATI HAIN:

Nabi (SAW) ne farmaya Beshak Allah paak hai aur wo pakeeza chizon ko qubul karta hai aur beshak usme mominon ko hukum diya hai jis baat ka hukm usne Rasoolon ko diya tha

"Aye Rasoolon paakeeza rozi khaao aur achha amal karo beshak jo tum Amal kar rahe ho mai usey janta hun" (Sahih Muslim:1015)

-Ai imaan lanay walon! Hum ne jo

paak cheezen tumhein di hain unhein khao aur Allah ka shukr ada karo agar tum usi ki ibadat karte ho."

(Surat UL Baqara:172)

Nabi (SAW) farmate hain:

" Ek shaks jo lamba safar karta hai, paraganda haal, gard aalood, apne haathon ko aasman ki taraf utha kar kehta hai ke Aye mere Rab! Aye mere Rab! (Yaani gid gidakar dua karta hai) halanke uska khana haraam hai, uska peena haram hai, uska pehenna haram hai, aur haraam maal hi se uski

parwarish hui hai, to uski dua kis tarah qubool hogi"?

(Tirmizi, Sahih Al Jame :2744)

Shaqeeq Bin Ibrahim Rahimahullah Basra Ke bazaron se guzar rahe the log unke paas Jana ho jaate hain aur unse Kahte hain Aye Abu Ishaaq Ibrahim bin Adham Hamara ek sawal hai? Allah apni kitaab me kahta hai ke Aye Logon tum mujhe pukaro mai tumhari pukaar ko sununga. Aye Abu Ishaaq ham zamane se Allah ko pukaar rahe hain dua kar rahe lekin hamari dua qubool nahi ho rahi kya baat hai ?

Allah kahta hai pukaaro mai qubul karunga aur ham ek zamane se Allah ko pukaar rahe hain aur hamari dua qubul nahi ho rahi hai. Ibrahim bin Adham ne kaha Aye Basra ke logon das chizon se tumhare dil mar chuke hain.

Tumne Allah ko pahchana lekin uske Haq ko Ada nahi kiya

Tumne Quran padha lekin uspar Amal nahi kiya

Tumne Rasool se mohabbat ka dawa kiya lekin tumne sunnaton ko chhod diya.

Tumne Shaytan se dushmani ka dawa kiya lekin tumne dushmani nahi nibhayi balki uska saath diya.

Tum kahte ho ke ham jannat chahte hain lekin uske liye tum Amal nahi karte ho.

Tum kahte ho ke ham jahannam sedarte hain lekin tumne apne aapko girwi rakh rakha hai ussey nahi chudana chahte.

Tum ye kahte ho ke beshak maut haq hai lekin tum uske liye tayyari nahi karte ho.

Tum logon ke aibo ke piche pad

gaye lekin apne aibon ko bhul gaye.

Tumne Allah ki Neymaton ko khaya lekin shukr Ada nahi kiya.

Tumne apne murdon ko dafan kiya lekin ibrat hasil nahi ki.

Yehi wo chizen hain jinki wajah se tumhari duaaon ki qubuliyat nahi hain aur yahi wo rukawaten hain jiski wajah se tumhari duaaon ko qubul nahi kiya jata hai.

(Abu Nu'yam Hiliya : Jild 8 Safa : 16)

13. GUNAAHON KI WAJAH SE ZINDAGI SE BARKAT CHALI JAATI HAI:

Barkat Allah ke lashkaron me se ek Lashkar Hai. Kam chiz me agar ajaye to wo zyada ho jayegi. Kamzor me ajaye to wo taqatwar ho jaayega. Mohtaj me ajaye to wo tawangar ho jayega Beniyaaz ho jayega. Barkat Allah ki bahot badi neymat hai.

Ibn Qayyim Rahimahullah kahte hain ke gunahon ki Nahusat ye hai ke iski wajah se rizq ki barkat bhi khatam ho jaati hai, ilm ki barkat bhi

khatam ho jaati hai, Amal ki barkat bhi khatam ho jaati hai, ita'at ki barkat bhi khatam ho jaati hai balki khulasa ye hai ke Deen aur duniya ki saari barkat khatam ho jaati hai. Aur sabse bebarkat insaan wo hota hai jo Allah Ta'ala ki nafarmani karta hai.

-Aur agar log seedhe raaste par chale hote to hum unhein khoob paani pilate."

-Taake hum unhein is mein aazmaish mein daal dein. Aur jo apne Rab ki yaad se mooh moad le, Allah usay sakht azaab mein daakhil kar

dega." (Surah Jinn :16-17)

-Agar bastiyon ke log imaan le aate aur taqwa ikhtiyar kar lete to hum unpar aasman aur zameen ki barakaton ke darwaze khol dete, magar unhon ne jhutlaya, to humne unhein unke kartooton ki wajah se pakad liya."

(Surat UL Araaf:96)

Hakeem Bin Hizaam Razi Allahu Anhu kahte hain ke Nabi صلى الله عليه وسلم ne farmaya ke Do log jab khareed o farokht (buying and

selling) karte hain, to dono ko chhutti hai (yani, dono ko ikhtiyar hai ke sauda manzoor karein ya radd karein)

jab tak ke woh alag na ho jaayein. Phir agar dono sach bolein aur maal ki haqiqat bayan kar dein, to unki khareed o farokht mein barkat hoti hai. Aur agar dono ne jhoot bola aur koi baat chhupayi, to unki khareed o farokht se barkat utha lee jaati hai."

(Sahih Bukhari:244)

(Sahih Muslim :1532)

14. GUNAAHON KI WAJAH SE ALLAH KI TARAF SE ACHANAK PAKAD HO SAKTI HAI

"Kya yeh log Allah ki makr (chhupi hui tadbeer) se be khabar hain? To sirf khasara uthane wali qaum hi Allah ki makr se be khabar hoti hai."

(Surat UL Araaf:99)

 # Is ayat ki tafseer me salaf ne kaha ke jab insaan ye dekhe ke Allah Ta'ala uske upar Neymaton ki barish kar raha hai aur wo khud Allah ki Nafarmani me laga hua hai lekin

neymaten barabar arahi hain to ye khatre ki alamat hai Allah Ta'ala usey dheel de raha hai aur phir Allah Ta'ala usey achanak pakdega aur sambhalne ka koi mauqa nahi milega.

-Phir jab un logon ne us naseehat ko, jo unhein ki gayi thi, bhula diya, to humne un par har cheez ke darwaze khol diye, yahaan tak ke jab woh un cheezon par khush ho gaye jo unhein di gayi thi, to humne unhein achanak pakad liya, phir us waqt woh bilkul na umeed ho gaye."

(Surat UL Anaam :44)

Hasan Basri Rahimahullah kahte hain ke agar Kisi ko Allah ne bahut saari neymaten di hain bahot saari Rahat di hai aur wo gunaah bhi kar raha hai to us shakhs ko jaan lena chahiye ke wo unqareeb pakda jayega aur Allah ki pakad zarur aane wali hai. Aur agar wo aisa nahi sochta hai to phir us aadmi ke paas zarra barabar bhi aqal nahi hai.

15. GUNAAHON KI WAJAH SE MAUT SE PAHLE HIDAYAT CHHIN LI JAATI HAI:

-Beshak Allah kisi qaum ki halat nahi badalta jab tak woh khud apni halat na badlein.

(Surat Ur Raad: 11)

Ibn Qayyim Rahimahullah ne apni kitaab me Farmaya ke kitne hi aise log hain ke jab unki maut ka waqt aya to unse kaha gaya ke kahdo La ilaha illallaah to wo kahte hain ke hamari zaban nahi bol pa rahi hai.

Zaban la ilaha illallaah kahne ke liye palat nahi rahi hai.

Hafiz Ibn Hajar Rahimahullah ne Fatahul baari me naqal kiya hai ke ye jo gunaah hai ye kufr ka raasta hai agar insaan gunaahon se nahi rukta hai to ye gunaah usey kufr tak le jaate hain . Isliye insaan ko Darna chahiye ke wo agar gunaahon pe hameshagi barat raha hai to kahi aisa na ho ke marne se pahle wo islam ko hi na chhod de to marne ke baad uska kya hoga.

Iski misaal aisi hai ke koi shakhs

poori namaz padhta hai aur akhir me Salam pherne se pahle hi uth kar chala jata hai to uski namaz baatil ho jati hai isi tarah agar koi shakhs poora din roza rakhta hai aur sooraj doobne se pahle hi kuch khaleta hai aur uska poora roza baatil ho jata hai. Isi tarah ek insaan musalman tha Tawheed pe tha lekin marne se pahle pahle wo Allah ki nafarmani aur kufr karke mar jaata hai to uski zindagi ka saraa Amal barbad ho jaata hai.

GUNAAHON SE BACHNE KE ASBAAB

1. Tawbah Karna :

Momin Allah Se Tawbah kare ke usne gunaah kiye Shaytan ke bahkaawe me aakar. Agar kitna bhi bada gunaah kyu na ho agar insaan sachhe dil se Tawbah karta hai to Allah usey Qubul karta hai.

-Lekin jo shakhs apne zulm ke baad tawba kar le aur apne amal ki islaah kar le, to Allah uski tawba qabool kar leta hai. Beshak Allah

bada bakshne wala, nihayat meharbaan hai."

(Surat UL Maidah:39)

-Aey mere bandon jinhon ne apni jaanon par zyadati ki hai, Allah ki rahmat se mayus na ho. Beshak Allah tamaam gunahon ko maaf kar deta hai. Beshak, woh hi hai Jo bakshne wala, meharbaan hai."

(Surat Uz Zumar :53)

Is ayat ki tafseer me ibn Abbas Razi Allahu Anhu kahte hain ke kuch log jo mushirkeen the jinhone ne

logon ko qatl kiya tha , Zina kiya tha aur unhone bahot saare gunaah kiye the unhone akar Nabi صـــــلى الله عليه وســـــلم se kaha tha ke tum jis Deen ki taraf bulaa rahe ho wo Deen tumhara bahot achha hai aur batao ke agar ham tumhare is Deen ko Maan le to kya hamare ye gunaah maaf ho sakte hain to Allah Ta'ala ne ye ayat nazil ki.

"Jab raat hoti hai to Allah apna haath phailata hai taake din mein gunah karne wala tawba kar le, aur jab din hota hai to Allah apna haath phailata hai taake raat mein gunah

karne wala tawba kar le. Yeh silsila us waqt tak chalta rahega jab tak sooraj maghrib ki taraf se tuloo na ho."

(Sahih Muslim:2759)

-Aur wahi hai jo apne bandon ki tawba qubool karta hai, aur unki khataon ko maaf karta hai, aur jo kuch tum karte ho, woh jaanta hai."

(Surat Ush Shoora : 25)

Abdullah Bin Masood Razi Allahu Anhu kahte hain ke Nabi((صـــلى الله عليه وسلم ne farmaya: "Allah apne bande ki tawba se us se bhi zyada

khush hota hai jitna ek aadmi us waqt hota hai jab uski oont, jo uska khana aur paani lekar ek sunsan registaan mein kho jaati hai, wapas mil jaaye. Woh aadmi us oont ke kho jane ki wajah se na umeed hokar ek darakht ke saaye mein leyt jaata hai. Phir achanak woh apni oont ko apne saamne khada paata hai. Woh uski rassi pakadta hai aur khushi ke mare ghalat bolta hai: 'Aey Allah, tu mera banda hai aur main tera Rab hoon.' Yeh ghalati usne bepanah khushi ki wajah se ki."

(Sahih Bukhari:6308)

(Sahih Muslim:2744)

"Aap un logon se keh dijiye jo kufr kar rahe hain ke agar woh baaz aa jaayein, to jo kuch pehle ho chuka hai unhein maaf kar diya jaayega. Lekin agar woh phir wahi karein, to pehle logon ka anjaam unke saamne hai."

(Surat UL Anfaal ; 38)

Nabi صلى الله عليه وسلم ne farmaya Hamara Rab har raat, raat ke aakhri hisse mein, aasman-e-duniya par nazil hota hai aur farmata hai: 'Kaun

hai jo Mujh se dua kare, taake main uski dua qabool karoon? Kaun hai jo Mujh se maangay, taake main usko doon? Kaun hai jo Mujh se maghfirat talab kare, taake main uski maghfirat kar doon?'"

(Sahih Bukhari ; 1077)

(Sahih Muslim 758)

TAWBAH KI SHARTEN

Allah Ta'ala Farmata hai :

-Aey logon jo imaan laye ho, Allah se khalis tawba karo. Qareeb hai ke tumhara Rab tumhari buraiyan tum se door kar de aur tumhein un jannaton mein daakhil kar de jinke neechay nehrain behti hain. Yeh din hoga jab Allah Nabi ko aur un logon ko jo uske saath imaan laye hain ruswaai se bacha lega. Unka noor unke aage aage aur unke daye bain (daayein aur baayein) daud raha hoga, woh keh rahe honge: 'Aey

hamare Rab, hamare liye hamare noor ko mukammal kar de aur humein bakhsh de. Beshak, tu har cheez par qudrat rakhta hai.'"

(Surat Ut Tahreema :8)

Tawbah Ki 6 Sharten Ahle Ilm ne Bayaan Ki Hain.

1. SHARMINDAGI

Jo apne gunaahon pe sharminda nahi hota hai to uski Tawbah qubul nahi hoti hai.

Nabi صلى الله عليه وسلم ne farmaya ke Nadamat Sharmindagi Tawbah Hai.

(Musnad Ahmad :4012)

Ulema kahte hain ke Tawbah ki baaqi ki Sharten tabhi poori ho paati hain ke jab insaan sharminda ho.

Ghamadiya ki ek aurat Nabi Muhammad ((صلى الله عليه وسلم) ke paas aayi aur kaha: "Ya Rasul Allah, maine zina kiya hai, mujhe saza dein." Nabi ((صلى الله عليه وسلم) ne us se pehle tewar kar liya, lekin usne apna gunah bar-bar iqraar kiya. Jab uska iqraar sabit ho gaya, Nabi ((صلى الله عليه وسلم) ne farmaya: "Jao, jab tak tumhara bacha paida na ho

jaaye." Woh chali gayi aur jab bacha paida ho gaya to phir aayi aur kaha: "Ya Rasul Allah, yeh mera bacha hai." Nabi ((صلى الله عليه وسلم)ne farmaya: "Isay doodh chhuda kar aana." Jab usne bache ko doodh chhuda diya aur woh khana khane laga, to woh bache ko lekar aayi aur kaha: "Ya Rasul Allah, maine isay doodh chhuda diya hai aur yeh khana khane lag gaya hai."Phir Nabi ((صلى الله عليه وسلم)ne uski saza ka hukm diya. Aur jab usay saza di gayi, to Nabi صلى الله عليه وسلم)) ne irshad farmaya: "Us ki

tauba aisi thi ke agar usay sattar logon mein taqseem kar diya jaaye, to un sab ke liye kaafi hoti."

(Sahih Muslim: 1695)

Nabi Muhammad (صلى الله عليه وسلم) ne farmaya: "Meri poori ummat ko maaf kar diya jaayega siwaaye un logon ke jo apne gunahon ko khule aam karte hain (mujahiroon). Aur yeh bhi ek qisam ka khule aam gunah hai ke ek aadmi raat ko koi (gunaah) kaam kare, phir jab Allah uski is (burai) par parda daal de, to woh subah uth kar kehta hai: 'Aey falan,

maine aaj raat yeh yeh kiya.'

Halanke usne raat guzaari is haal mein ke uske Rab ne uski burai par parda daal rakha tha, magar subah hote hi woh khud apne upar se Allah ka parda hata deta hai."

(Sahih Bukhari:6069)

2. GUNAAH KO FAURAN CHHOD DE:

Ibn Qayyim Rahimahullah Farmate hain ke ye bahot Napasandeeda chiz hai Allah ke nazdeek ke insaan Tawba bhi kar

raha hai aur khud usi gunaah me mubtila bhi hai.

Nabi ((صـلـى الله عليه وسـلم)ne bayan farmaya: "Ek shakhs tha jisne 99 qatl kiye the. Usne logon se pucha ke duniya mein koi sab se bada aabid (Ibadat guzaar) hai jisse woh apna haal bayan kare. Logon ne usay ek raahib (aabid) ke paas bhej diya. Jab usne raahib ko apne 99 qatl ke baare mein bataya aur poocha ke kya us ke liye tawba hai, raahib ne kaha ke 'Nahi.' To us shakhs ne us raahib ko bhi qatl kar diya aur apne qatl ki

tadaad 100 kar di.

Phir usne kisi Alim-e-Deen (scholar) se pucha, aur us Alim ne kaha: 'Haan, tumhare liye tawba hai, aur Allah tumhari tawba qubool kar sakta hai. Lekin tumhein is jagah ko chhod kar achhe logon ki basti mein chala jaana chahiye.'

Woh shakhs us basti ki taraf ravaan ho gaya, magar raste mein uska inteqal ho gaya. Firishte (farishte) uski rooh ko lene ke liye aagaye. Rehmat ke farishton aur azaab ke farishton ke darmiyan behas hui ke

uska anjaam kya hona chahiye. Allah Ta'ala ne hukm diya ke dono jagahon ki doori naap lo. Agar woh achhi basti ke zyada qareeb ho to usay Rehmat mile. Doori ko naapa gaya aur woh achhi basti ke zyada qareeb nikla, is liye usay Allah ki Rehmat mil gayi."

(Sahih Bukhari:3470)

3. INSAAN YE PUKHTA IRADA KARE KE US GUNAH ME WO DABARA NAHI AAYEGA

Nabi صلى الله عليه وسلم ne farmaya

Jis shakhs mein yeh teen cheezen hongi, usne imaan ki mithaas (halawat) ko pa liya: Pehli, ke Allah aur uske Rasool usko sab se zyada mehboob hon. Doosri, ke woh kisi insaan se sirf Allah ke liye mohabbat rakhe. Aur teesri, ke kufr mein wapas jaane ko aise nafrat kare jaise aag mein daal diya jaana."

(Sahih Bukhari:6941)

(Sahih Muslim :43)

4. LOGON KA HAQ UNHE WAPAS KARDE:

Ahle ilm kahte hain ke Agar us bande ne Logon ke mamlaat me koi gunaah nahi kiya hai jaise kisi ka maal hadap Lena, kisi ke saath khayanat karna, kisi ki izzat o abru kharab karna aise kaam nahi kiye hain to Ye teen Sharten uski Tawbah qubul hone ke liye kaafi hain. Yaani apne gunaah par usey sharmindagi ho, aur wo us gunaah ko chhod de fauran aur teesra ye ke Pukhta Irada kare is baat ka ke wo dobara us

gunaah ko nahi karega to agar uski Tawba me ye teeno chizen hain to uski Tawba Allah qubul karega. Lekin agar uske paas logon ke haq hain yaani usne kisi ke saath bura kiya hai to apni ghalti ko fauran sudhaar le, jo haq bacha hai usey Ada karde aur maafi maang le.

Koi na koi kaam usey zarur kardena chahiye taki uski dua Allah qubul kare agar kisi ka paisa le liya hai kisi ki zameen hadap li hai to wo usey wapas karde agar aisa nahi ho paaye to ussey mohlat maange aur us

mohlat ke andar usey uski chiz wapas karde aur agar aisa na ho sake to kam se kam ussey maafi maang le agar usne maaf kardiya to Allah bhi usey maaf kardega.

Agar wo shakhs mar chuka hai to ye maamla aur bhi sakht ho jata hai jo bhi uspar haq hai wo uske wariseen tak pahucha Dena chahiye. Isliye ke agar Banda haq ko nahi lautata hai to Tawba qubul nahi hoti hai.

Nabi صلى الله عليه وسلم ne farmaya Jis shakhs ne kisi Musalman par zulm

kiya ya uska koi haq cheena, to usay aaj hi usse maafi maang leni chahiye, is se pehle ke woh din aaye jab na dinar hoga aur na dirham. Uski nekiyan us mazloom ko de di jaayengi, aur agar uske paas nekiyan na hui, to mazloom ke gunah us par daal diye jaayenge."

(Sahih Bukhari:2449)

5. TAWBAH USKE WAQT ME KARLE:

Ahle ilm ne Tawbah ki ek 5vi shart bhi bayan ki hai. Tawbah ko apne

waqt me hi karlena chahiye isliye ke har chiz ki ek hadd hoti hai aur Tawba ki had maut hai. Maut se pahle pahle Tawba karlena chahiye. Gharghare ki halat aaye ussey pahle Tawba kar lena chahiye.

Firaun Ki Tawbah ko Zikr karte Allah Ta'ala Farmata hai

-"Main iman lata hoon us par jiske ilawa koi maabood nahi, jis par Bani Israel iman laye, aur main musalmanon mein se hoon."

(Surah Yunus, Ayah 90)

-Ab kya? Jab ke pehle tu nafarmani karta raha aur fasad barpa karta raha."

(Surah Yunus, Ayah 91)

Yeh ayat us waqt ka zikr karti hai jab Firaun ne apni maut ko dekha aur iman lanay ki koshish ki, lekin Allah ne uski tawba ko qabool nahi kiya, kyunke maut ke aakhri lamhon mein imaan lana qabool nahi hota jab insaan ko azab ko dekhnay ka yaqeeni ahsas ho jata hai.

6. GUNAAH KA ILM HONA

Ibn Taymiyah Rahimahullah kahte hain Tawbah ki shuruwat ilm hai. Insan ko malum hona chahiye ke usne gunaah kiya hai. Khaas taur pe bidaat aur shirk. Log samjhte hain ke wo neki ka kaam kar rahe hai halaaki wo bidaat hai.

Logon ko ye jaan lena chahiye ke sahi kya hai ghalat kya hai. Jab wo ye jaan lega to uske liye Tawbah ki baaqi Sharten poori karna asaan ho jaayengi.

TAQWA KAISE IKHTEYAAR KAREN?

1. Beshak! Jo shakhs Allah Subhanahu wa Ta'ala ka taqwa ikhtiyar karna chahta hai, usay chahiye ke sab se pehle apne gunahon se mukammal taur par tauba kare. Zahir o baatin, chhupe aur 'elaniya, har qism ke gunahon se tauba karna zaroori hai, chahe woh gunah chhotay hon ya bade.

Allah ke huzoor khalis dil ke saath tauba karne ka matlab yeh hai ke The insaan apne amal ko durust karne

aur aindah gunahon se bachne ka pukhta irada kare, Allah se maafi talab kare, aur uski raza ki raah par chale.

Tauba ki yeh haqeeqat insaan ke dil ki pakeezgi aur Allah ke qurb ke husool ke liye ek buniyadi qadam hai, jo taqwa ki taraf le jata hai.Har ek se tauba kare.

2. Jo Taqwa ikhteyaar karna chahata hai usey chahiye ke sabse bade fareeze ko ikhteyaar kare wo hai Tawheed aur sabse bade gunaah se door ho jaaye wo hai shirk.

3. Jo Taqwa Ikhteyaar Karna chahte hain unhe chahiye ke wo har tarah ki bidat aur gumrahiyon se bahar ajayen. Jin logon ne apne sirat-e-mustaqeem ke raste se hat kar chalna shuru kiya hai, unhein chahiye ke har tarah ki gumraahi se bahar aa jaayein, chahe woh aqeeday ki gumraahi ho, afkaar ki gumraahi ho, ya manhaj ki gumraahi ho. Sab gumraahiyon se nikal kar sirate-mustaqeem ke roshan raste par aa jaayein.

4. Jo aadmi taqwa ikhtiyar karna chahta hai, parhezgaar hona chahta

hai, usey chahiye ke woh farz amal ko apni zindagi mein muqaddam rakhe. Tauheed ke baad, namaz — paanch waqt ki namazon ki hifazat karein, unhein pabandi ke saath ada karein. Uske baad, Ramzan ke roze jo saal mein ek martaba aate hain, un ki bhi hifazat aur pabandi karen.

Uske baad Apne maal mein se zakat ada karein agar maal nisab tak pahunche. Aur ek martaba zindagi mein agar taqat ho jaaye to zaroor hajj kar lein.

Is ke ilawa jitne bhi farayez Allah

ne hum par aaid kiye hain, unhein anjaam dein: hamare walidain ki khidmat, unke huqooq ko ada karna, biwi ke huqooq, bachon ke huqooq, rishtedaron ke huqooq, aur padosiyon ke huqooq — sab ke huqooq ko ada karna zaroori hai. Isi tarah, har qism ke zulm aur har tarah ki khiyanat se door ho jaayein.

Aise hi har tarah ki khiyanat se door ho jaayein aur Allah ke bandon ke haq mein kisi bhi qisam ka zulm na karein.

5. Jitne bhi gunah hain, chahe woh

kabira gunah hon ya sagheera gunah, har gunah se mutanabbeh rahein, hoshyar ho jaayein aur apne aap ko unse door rakhein.

6. Jo muttaqi aur parhezgaar banna chahte hain, unhein chahiye ke woh saleheen ki sohbat ikhtiyar karein. Nek logon ki sohbat mein baithen, mutaqiyon ki sohbat mein baithen, kyunki ghalat dost insaan ko taqwa se bohot door le jaata hai aur insaan ko gumrah kar deta hai.

Sahi dost ka intekhab karein, kyunki ghalat dost insaan ko taqwa

se bohot door le jaata hai aur insaan ko gumrah kar deta hai.

7. Jo muttaqi aur parhezgaar banna chahte hain aur taqwa ikhtiyar karna chahte hain, unhein chahiye ke Allah Subhanahu wa Ta'ala ki shari'at ka ilm hasil karein. Jitna zyada ilm hoga, Allah Subhanahu wa Ta'ala usi ke mutabiq aap ke liye taqwa ke raste ko aasan kar dega. Is ilm ko hasil karna bohot zaroori hai.

8. Aur jo muttaqi aur parhezgaar banna chahte hain,unhein chahiye ke woh taqwa ke raste par mazbooti

se qadam rakhte hue istiqamat ikhtiyar karein.

Taqwe ke raste mein rukaawat banne wali cheez gunah hai. Gunahon ko pehchanein, unke nuqsan ko samjhein, aur shaitaan ke makr ko pehchanein. Hamara apna nafs-e-ammaara jo hamesha gunah ki dawat deta hai, usay pehchankar uske shar se apne aap ko door rakhein.

9. Jo muttaqi aur parhezgaar banna chahte hain, unhein chahiye ke woh Qur'an-e-Majeed par ghour o fikr

karein, tadabbur karein, aur Allah Subhanahu wa Ta'ala se dua karein ke Allah Subhanahu wa Ta'ala hamara dil taqwa ki taraf raaghib kare aur hidayat de.

10. Jo mutaqi aur parhezgaar banna chahte hain, unhein chahiye ke woh Nabi-e-Akram صلى الله عليه وسلم ki zindagi ko apna uswa banayein. Sahaba-e-Kiraam ki zindagiyon ko apni namoona banayein aur unke naqsh-e-qadam par chalein.

Har marhale mein unki hidayat ko dekh kar apne qadam aage barhayein

aur unki rahnumai se faida uthayein. Yeh das baatein hain, jo log taqwa ikhtiyar karna chahte hain. Dusra silsila mein ulama ne bhi in umoor ka zikr kiya hai, ke in se insaan taqwa ki raah mein behtar taur par istefaada kar sakta hai.

AWLIYA ALLAH KAUN HAIN?

Auliya, yeh "wali" ki jama' hai. "Wali" kehte hain dost ko, mahboob ko, qareebi ko. Auliya Allah woh log hain jo Allah ke qareebi, mahboob, aur dost hain. Sab se pehle yeh samajhna zaroori hai ke kya haqeeqat mein Allah ke auliya hote hain? Qur'an hamen jawab deta hai ke haan, Allah ke auliya hote hain, jo Allah ke mahboob aur maqarrab bande hote hain.

1. Awliya Allah Khalis Allah Ki Ibadat Karte Hain :

Surah Yunus, Ayat 62-63 mein Allah Subhanahu wa Ta'ala farmata hai:

"Khabardar! Allah ke auliyaon par na koi khauf hai aur na woh ghamgeen hote hain.

-Yeh woh log hain jo iman laye aur taqwa ikhtiyar kiya."

Yeh ayat is baat ki tasdeeq karti hai ke Allah ke awliya waqai mein hote hain, jo Allah ki khushnudi aur qurb

ke haqdaar ban jaate hain.

Mushirkeen E Makkah Bhi khud ko Allah ka wali maante the jisko Quran e Majeed ne naqal kiya hai.

-Khabardar! Khaalis deen sirf Allah ke liye hai. Aur jin logon ne Allah ke siwa doosron ko apna wali bana rakha hai (aur kehte hain) 'Hum unki ibadat sirf is liye karte hain ke woh humein Allah ke qareeb kar dein,' be-shak Allah unke darmiyan faisla karega jin mein woh ikhtilaf karte hain. Yaqeenan Allah us shaks ko hidayat nahi deta jo jhoota aur na-

shukra ho."

(Surat Uz Zumar:3)

yeh mushrikeen-e-Makkah hi the jin logon ne yeh da'wa kiya ke hum ghair- Allah ki ibadat is liye karte hain taake woh humein Allah ke qareeb kar dein.

Jab woh yeh da'wa kar rahe hain, to phir nazireen-e-kiraam ke liye yeh jaan'na zaroori ho jaata hai ke auliya Allah to hain, lekin asal mein Allah ke auliya kaun hain?

Bahut saare logon ne is ka da'wa

kiya hai, lekin sab se pehle yeh samajhna zaroori hai jaise ke pehle zikr kiya ja chuka hai, ke Qur'an aur hadees ke mutabiq Allah ke auliya woh hain jo sachche iman wale aur muttaqi log hain.

Pichli Ummat Ke daawon ka zikr karte hue Allah Ta'ala Farmata hai

-Aur woh kehte hain ke jannat mein koi daakhil nahi hoga siwaye yahoodi ya nasaara ke. Yeh unki khwahishaat hain. Kaho, 'Apni daleel laao agar tum sachche ho.'") (Surat UL Baqara:111)

Yeh ayat un logon ke ghalat da'won ka jawab hai jo apne mazhabi khwahishat ko haqaiq samajh kar samajhte hain ke jannat sirf unhi ke liye hai. Allah Ta'ala unhein challenge karta hai ke agar woh apne da'we mein sachche hain, to saboot pesh karein.

Logon ne Aisa Tak Dawa Kah diya Ke Ham Awliya Hi nahi Balki Allah Ta'ala ki awlaad Hain Nauzubillah !

-Yahood aur Nasara kehte hain, 'Hum Allah ke bete aur uske chahite hain Aye Nabi ap kah dije , 'Phir woh

tumhare gunahon par tumhein azaab kyun deta hai? Nahin, balke tum bhi uski makhluqat mein se ek insaan ho ' Allah jisey chahta hai maaf karta hai aur jisey chahta hai saza deta hai -Aur Allah hi ke liye hai asmanon aur zameen ki baadshahat aur jo kuch inke darmiyan hai -Aur usi ki taraf sab ko laut kar jana hai "-

(Surat UL Maidah: 18)

Allah Ta'ala Mushirkeen ka tazkira karte hue farmata Hai

-Aur unka kya haal hai ke Allah

unhein azaab na de jab ke woh Masjid-e- Haram (mein logon ko aane se) rokte hain, halanki woh uske wali (dekhbhal karne wale) nahin hain. Uske wali to sirf parhezgaar log hain, magar unmein se aksar nahin jaante.

(Surat UL Anfaal :34)

Amr bin Aas Razi Allahu Anhu se riwayat hai ke Nabi (SAW) ne farmaya:

"Fulan khandan wale mere auliya (qareebi dost) nahin hain. Mere

auliya to sirf Allah aur iman lanay wale hain, magar (rishtedari ki wajah se) unka muamla mere saath juda hai (aur unka rishta qayam hai)."

(Sahih Bukhari:5644)

(Sahih Muslim:366)

Is hadees ka matlab yeh hai ke nasabi ya rishtedari taluq kisi shaks ko Nabi صلى الله عليه وسلم ki auliya ki darjaat nahi de sakta. Allah aur uske Rasool صلى الله عليه وسلم ki qurbat sirf imaan aur taqwa se haasil hoti hai.

Sabse Afzal Allah Ke Awliya

Ambiya Aur Rasool Hain Aur Ambiya Me bhi sabse Afzal Awliya Ulul Azm Paighambar hain

1. Nooh Alaihis Salam
2. Ibrahim Alaihis Salam
3. Musa Alaihis Salam
4. Isa Alaihis Salam
5. Mohammad صلى الله عليه وسلم

Ye sabse Afzal Awliya hain.

Allah Ne Quran me Ulul azm Paighambar ka zikr karte hue farmaya:

-Usne tumhare liye deen ka wahi tareeqa muqarrar kiya hai jo Nooh ko wasiyyat kiya tha, aur jo humne tumhari taraf wahi ki hai, aur jo humne Ibraheem, Moosa aur Eesa ko wasiyyat kiya tha, ke deen ko qayam rakho aur usmein tafarraqah na karo.

(Surat Ush Shoora :13)

-Pas sabr karo jaise ulul azm paighambaron ne sabr kiya, aur un (kuffar) ke liye jaldi na karo. Jab woh us cheez ko dekhenge jo unhein waada di gayi hai, to aise mehsoos hoga jaise din ki ek ghari se zyada na

thehre hon. Yeh paighaam hai, to kya sirf faasiq log hi halaak honge?"

(Surat UL Ahqaaf : 35)

Ambiya me sabse Afzal hamare Nabi Mohammad صـــــــــلى الله عليه وسلم hain. Jab Masjid E Aqsa Me Nabi صـلى الله عليه وسـلم ko laya gaya to Nabi صـلى الله عليه وسـلم ne saare nabiyon ki imamat karayi.

Aur qayamat ke din jab log hisaab shuru karwane ke liye shafa'at ki talash mein ambiya ke paas jayenge, to aakhir mein woh Hazrat

Muhammad ﷺke paas aayenge. Aur aap ﷺki shafa'at ki wajah se hisaab ka aaghaz ho jayega.

Ye maqam-e-shafa'at bhi Nabi-e-Kareem ﷺke khaas maqamaat mein se hai, jahan aap ﷺAllah ke huzoor logon ke liye shafa'at farmayenge, aur yeh Allah ki barhami ko raazi karne ka sabab banega, jis se hisaab o kitaab shuru ho jayega.

Maqam-e-Mahmood Jannat ka sab se buland maqam hai, jo Allah

Ta'ala ne sirf hamare pyare Nabi Hazrat Muhammad صلى الله عليه وسلم ke liye makhsoos farmaya hai. Yeh woh azeem rutba hai jis par tamam awwaleen aur aakhireen rashk karenge.

"Allazi aghbituhu al-awwaloon walakhirun"

(Yani: Jin par saare awwal aur aakhir ke log rashk karenge)

"Wa sahibul liwa'il hamd"

(Yani: Allah ke hamd ka jhanda uthane wale)

"Wa sahibul hawdil mawood"

(Yani: Hauz wale, jin ki Hauz ka pani agar koi pee le, to kabhi woh pyaasa nahin hoga)

Jo Hauz-e-Kausar ka pani hai, woh doodh se zyada safed aur shehad se zyada meetha hai. Aur wahan par peene ke jo bartan honge, woh sitaaron ki manind chamakte hue honge, aur un bartanon ki tadaad beshumar hogi.

Aap صـــــلى الله عليه وســـــلم Shafi'ul Khalaiq hain, yani qayamat ke din

sari makhluq ki shafa'at karne wale. Aap ﷺ Darya-e- Karam hain, jinka karam aur rehmat bepanah hai. Aap Sahib-ul-Waseela wal-Fazeel hain, yani aap ko woh maqam ataa kiya gaya hai jo sab se afzal hai, aur aap ki shafa'at se Allah ki rehmat sab par nazil hogi.

Nabi ﷺ ne farmaya:

"Hum sab se aakhri ummat hain, lekin qayamat ke din hum sab se pehle honge."

(Sahih Bukhari 836)

Nabi صلى الله عليه وسلم ne farmaya ke Qayamat ke din sabse pahle meri qabr phategi aur mai jaaunga aur Jannat ke darwaze ko khatkhatunga.

(Sunnan Abu Dawood:4673)

Nabi صلى الله عليه وسلم ka maqaam aisa hai ke koi shakhs koi wali Nabi صلى الله عليه وسلم ke darje ko nahi pahuch sakta.

2. AWLIYA ALLAH WO HAI JO NABI (SAW) KI ITA'AT KARTA HAI:

Nabi صلى الله عليه وسلم Ki jo itteba karta hai aur jitni baar itteba karta hai wo utne darje ka ali hoga.

Nabi صلى الله عليه وسلم ki zaat hi hamare liye tarazu hai aur Allah Ta'ala ko raazi karne ka akela tanha raasta hai.

-"Kaho, agar tum Allah se mohabbat rakhte ho to meri pairwi karo; Allah tumhein mohabbat

karega aur tumhare gunah maaf kar dega. Aur Allah bakshne wala, nihayat meharbaan hai"-

(Surat UL Imran : 31)

Is ayat ki Tafseer me Hasan Al Basari Rahimahullah kahte hain ke ke kuch log the Jo ye guman kar rahe the ke ham Allah se bahot mohabbat karte hain to Allah ne is ayat ke zariye se unhe azmaya hai.

-Kaho, Allah aur Rasool ki itaat karo. Phir agar woh munh mod lein, to beshak Allah kaafiron ko pasand

nahi karta "-

(Surat UL Imran :32)

Nabi صلى الله عليه وسلم Ko Chhod Kar Dusre Sardaron ke Piche Chalne Ka Azaab Nabi صلى الله عليه وسلم aur sahaba ke raste ki pairwi hi najaat hai uske alawa logon ke piche jaane wale logon ka haal Quran bayan karta hai.

Ayat 27: "Aur us din zaalim apne haath chabaye ga aur kahega: 'Kaash! Main Rasool ((صلى الله عليه وسلم ke saath rasta ikhtiyar kar leta.'"

Ayat 28: "Haaye afsos! Kaash aine

falan ko dost na banaya hota."

Ayat 29: "Usne to mujhe naseehat se bhatka diya uske baad ke woh mere paas aayi thi. Aur shaitaan to insaan ko hamesha dhoka dene wala hai"-

(Surat UL Furqan)

Ayat 66: "Us din jab unke chehre aag mein ulte-pulte kiye jaayenge, woh kahenge: 'Kaash humne Allah ki itaat ki hoti aur Rasool (صـــــلى الله عليه وسلم) ki itaat ki hoti'"-

Ayat 67: "Aur woh kahenge: 'Aey

hamare Rabb! Humne apne sardaron aur apne badoon ki itaat ki, to unhon ne humein raahe raast se bhatka diya' "-

Ayat 68: "Aey hamare Rabb! Unhein dohra azaab de aur unpar badi laanat kar "-

(Surat UL Ahzaab 66-68)

KYA ALLAH KE WALIYON KA KAAYNAAT ME KOI IKHTEYAAR HAI?

Jo shakhs yeh aqeeda rakhta hai ke Allah ke jo auliya hain unka kainat mein koi tasarruf (ikhtiyar) hai, aur woh jo chahein kar sakte hain, to yeh ghalat hai. Aise log Allah ke wali nahi hain, balke yeh aqeeda unhein shaitaan ka wali bana deta hai.

Allah ka asli wali woh hai jo Allah ka banda hota hai, uski ibadat karne wala hota hai, aur uski raza talash karta hai.

Jaise ke ambiya (paighambar), sahaba (Rasoolullah صـــــلى الله عليه وســـلم ke saathi), aur tabieen (sahaba ke baad aane wale) Allah ki itaat aur bandagi mein zindagi guzarne wale the. Allah ke auliya hamesha tawheed par yakeen rakhte hain aur Allah ke hukum ke mutabiq amal karte hain.

yeh ghalat aqeeda hai jo log samajhte hain ke unke pir ya buzurg unki zindagi aur kainat par ikhtiyar rakhte hain. Allah Subhanahu wa Ta'ala ne Quran mein bohot wazeh

taur par bayan kiya hai ke koi bhi makhluq Allah ke ikhtiyaar mein shareek nahi hai.

3. Jo Ye Aqeeda Rakhta Hai Ke Awliya Allah Ka Allah Ki Kaaynaat me Ikhteyaar Hai Wo Allah Ka Wali Nahi Ho Sakta Balki Wo Gumrah Hai

Surah Saba, Ayat 22 mein Allah Ta'ala farmata hai:

"Kaho, un logon ko pukaro jinhein tum Allah ke siwa (madad ke liye) samajhte ho. Woh to aasmanon aur zameen mein zarre barabar bhi ikhtiyar nahi rakhte, na unka unmein

koi hissa hai aur na hi Allah un mein se kisi ko apna madadgaar banata hai ".

Yeh ayat wazeh karti hai ke sirf Allah hi sab kuch dekhne wala aur sab par ikhtiyar rakhne wala hai. Kisi buzurg ya pir ko kainat ya insani zindagi mein koi tasarruf ka haq nahi hai.

Jo shakhs ye kahde apne aap ko ke wo Allah ka wali hai aur yeh da'wa karta hai ke uske paas logon ki zindagiyon ko dekhne ya unhein control karne ka ikhtiyar hai, to aise

log gumraah hain.

Yeh shakhs Allah Ta'ala ke deen se bhatka hua hai aur shirk aur kufr ke raste par chal raha hai. Jo bhi shakhs apne aap ko is tarah ka ikhtiyar dene ka da'wa kare, woh na sirf gumraah hai, balke doosron ko bhi ghalat raste par daal raha hai, aur yeh shirk ke zariye Allah ki wahdaniyat ki khilaf warzi hai.

4. Jo Allah Ke Awliya hote hain wo sabse zyada Allah ke Deen ko jaante hain Wo sabse zyada Deen ko jaante hain, sab se zyada woh Allah ki

shari'at ko jaante hain, sab se zyada Allah Subhanahu wa Ta'ala ke deen ka ilm unke paas hota hai. Tauheed ka ilm, shirk ka ilm, bid'at ka ilm, sunnat ka ilm, halal o haram ka ilm, sahih aur ghalat ka ilm, faraiz ka ilm, huqooq aur wajibaat ka ilm.

-Allah se usi ke bande sachay dar rakhte hain jo ilm rakhte hain (ulema).

Beshak, Allah zabardast hai, bakshne wala hai"

(Surat UL Fatir :28)

Ibna Taymiyah Rahimahullah Hazrat Usman Razi Allahu Anhu ka yeh qoul naqal kiya hai ke agar hamare dil paak hon, to ham kabhi Qur'an se bhar nahi sakte. Yeh is baat ki wazahat hai ke jo log apne dil ko paak aur saaf rakhte hain, woh Allah ke kalam se gehri mohabbat aur lagao rakhte hain.

Qur'an se judna sirf usay padhna hi nahi hota, balke Qur'an ko samajhna, uski hidayat ko apni zindagi mein nafiz karna, aur us se mohabbat karna hai. Jitna insaan ka

dil paak hota hai, utna hi woh Allah ke kalam se ta'alluq rakhne ki koshish karta hai, aur woh Allah ka qareeb aur us ka wali ban jaata hai.

Ibn Taymiyyah ne Abdullah Bin Masood Ka Ye Qaul naql kiya hai ke Allah ka zikr insaan ke dil mein imaan ko is tarah ugata hai jaise paani se sabza ugta hai. Allah ka zikr dil ko roshan aur imaan se bharpoor karta hai, aur yeh imaan ki afzai ka sabab banta hai. Is ke muqabil, gaane-bajane aur mausiqi dil mein nifaq ko paida karte hain, jaise paani se sabza

ugta hai. Yeh is liye hai ke insaan ka dil Allah ki ma'rifat aur pehchaan se door hota hai jab woh ghalat cheezon mein uljha rehta hai.

Allah Ta'ala ne Is Deen Ko Noor Kaha :

-Aur isi tarah humne apne hukm se tumhari taraf rooh (wahee) bheji. Tum nahi jaante the ke kitaab kya hai aur imaan kya hai, magar humne is (Qur'an) ko ek noor bana diya, jisse hum apne bandon mein se jise chahein hidaayat dete hain. Aur beshak, tum zaroor ek seedhe raaste

ki hidaayat karte ho"- (Shoora : 52)

5. ALLAH KE AWLIYA WO HAIN JO ALLAH KE DEEN PE AMAL KARTE HAIN IBADATEN KARTE HAIN :

Yeh Ahl-e-Sunnat wal Jama'at ka aqeeda hai ke Nabi Akram صلى الله عليه وسلم ke baad sab se afzal log Sahaba-e-Kiraam Razi Allahu Anhu hain. Aur Sahaba-e- Kiraam mein bhi sab se afzal aur sab se maqaddam Hazrat Abu Bakr Siddiq Razi Allahu Anhu hain.

Yeh bhi zaroori hai samajhna ke insaan jitna zyada shari'at par amal karta hai, utna hi woh Allah ka qareeb hota hai aur utna hi uski wilayat mein izafa hota hai. Amal ki pabandi aur shari'at ki pairovi hi insaan ko Allah ka mahboob aur maqarrab banati hai.

Nabi صلى الله عليه وسلم ne farmaya Jo shakhs mere wali (dost) se dushmani rakhta hai, main us se jung ka ilan karta hoon. Aur mera banda meri sabse pasandida ibadat farz aamal se karta hai, aur phir mera banda

nawaafil (nafl ibadat) ke zariye mera qurb haasil karta rehta hai yahan tak ke main us se mohabbat kar leta hoon. Phir jab main us se mohabbat kar leta hoon, to main uska sunne wala banta hoon jisse woh sunta hai, uski dekhne wali aankh banta hoon jisse woh dekhta hai, uska haath banta hoon jisse woh pakadta hai, aur uska pair banta hoon jisse woh chalta hai. Aur agar woh mujh se kuch maangta hai, to main usay zaroor deta hoon, aur agar woh mujh se panaah maangta hai, to main usay

zaroor panaah deta hoon."

(Sahih Bukhari:6502)

Kuch logon ka ye kahna hain ke wo peer hain wali hain unko ibadaton ki zarurat nahi darasal ye Shaytan ka ek dhoka hai. Ye hadees kaafi hai is baat ko samjhne ke liye ke Allah ka wali wahi hai jo Allah ki ibadat karta ho farz poore karta ho jaisa ke hadees me bayaan kiya gaya. Is Shaytan ke dhoke ko samjhne ke liye ek Waqiya pesh hai.

Yeh waqia Hazrat Sheikh Abdul

Qadir Jilani Rahimahullah ke taqwa, baseerat, aur Allah ki ibadat se gehri mohabbat ki ek roshni hai. Poora waqia yun hai:

Ek dafa Hazrat Sheikh Abdul Qadir Jilani رحمہ اللہ ek jagah ibadat mein mashghool the. Achaanak unki aankhon ke saamne ek roshni zahir hui, jo bohot hi roshan aur chamakdar thi. Us roshni mein se ek awaaz aayi:

"Abdul Qadir! Main tera Rabb hoon. Maine tujhe maaf kar diya hai aur ab tujhe ibadat ki zarurat nahi

hai, kyunki tu meri nazdeek ho chuka hai"-

Hazrat Abdul Qadir Jilani رحمہ اللہ ne foran samajh liya ke yeh shaitaan hai jo unhein dhoka dena chahta hai. Aap ne farmaya: "Door ho ja, shaitaan! Tu mujhe gumrah nahi kar sakta"-

Shaitaan hairan reh gaya aur poochha:

"Tujhe kaise pata chala ke main shaitaan hoon?" Hazrat Abdul Qadir Jilani رحمہ اللہ ne jawab diya: "Mere

Rabb ka kalam hamesha sachai aur hidaayat par mabni hota hai, aur Allah Ta'ala kabhi bhi apne bande ko ibadat se rukne ko nahi kehta" -

Shaitaan ne ispar iqraar kiya: "Mujhe tere ilm aur taqwa ne shikast di hai"-

Yeh waqia sabak deta hai ke shaitaan insaan ko gumrah karne ke liye mukhtalif dhoke aur chalain chalta hai, lekin jo Allah ki ibadat aur uske zikr mein mustaqil rehte hain, Allah unhein hamesha hidaayat aur roshni se nawazta hai.

Allah Ta'ala Ne Nabi صـــلى الله عليه وسلمse ibadat ke liye kaha :

-Apne Rab ki ibadat karte raho jab tak ke tumhein maut na aa jaye "-

#Yeh ayat insaan ko hidayat deti hai ke usay apne Rab ki ibadat zindagi ke aakhri lamhe tak lagataar karte rehna chahiye, jab tak maut na aa jaye.

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai: Rasoolullah صـــلى الله عليه وسـلمne apni majlis mein sahaba se sawal kiya: “Aaj kisne roze ki haalat mein subah ki?”

Hazrat Abu Bakr Siddiq Razi Allahu Anhu ne jawab diya: "Main hoon, ya Rasool Allah!" Phir Nabi صلى الله عليه وسلم ne poocha: "Aaj tum mein se kisne kisi mayyat ke saath gaya?" Hazrat Abu Bakr Razi Allahu Anhu ne phir farmaya: "Main hoon, ya Rasool Allah!"

Phir Nabi صلى الله عليه وسلم ne poocha: "Aaj tum mein se kisne ek miskeen ko khana khilaya?" Hazrat Abu Bakr Razi Allahu Anhu ne jawab diya: "Main hoon, ya Rasool Allah!" Nabi صلى الله عليه وسلم ne aakhir mein

poocha: "Aaj tum mein se kisne kisi mareez ki ayadat ki?" Hazrat Abu Bakr Razi Allahu Anhu ne kaha: "Main hoon, ya Rasool Allah!"

Is par Rasoolullah صلى الله عليه وسلم ne farmaya: "Jis shaks mein yeh sab (nek aamaal) ek din mein jama ho jayein, who jannat mein zaroor dakhil hoga."

(Sahih Muslim: 1038)

Is waqia se humein yeh sabak milta hai ke is ummat ke sab se afzal shakhs, jo anbiya aur rusul ke baad

sab se buland darje par fa'iz hain, yani Hazrat Abu Bakr Siddiq رضی اللہ عنہ, unki zindagi mein amal ka jazba hamesha barkarar raha. Who hamesha Allah ki khushnudi ke liye nek aamaal mein sabqat le jaate, aur unka taqwa aur ibadat ka shauq sab ke liye ek misaal hai.

Aaj kal jin logon ko auliya kehlaya jaata hai, unka amal aur unka ikhlaaq kahaan hai? Yeh ek bohot aham sawal hai jo hamen apne aamaal ka jaiza lene par majboor karta hai. Hamari guftagu ki shuruaat mein bhi yeh

baat samjhi gayi thi ke auliya Allah ke asal da'we aur unki asal pehchaan Allah ki ibadat aur uski shari'at ki pairwi hai.

Mushrikeen-e-Makkah bhi yeh da'wa karte the ke who Allah ke qareeb hai, aur yahood wa nasara bhi apne aap ko Allah ke mahboob aur qareebi samajhte the. Magar asal sawal yeh hai ke kya unka amal aur unka taqwa bhi isi ke mutabiq tha? Wahi asal imtihaan hai jo insaan ko Allah ke qurb aur wilayat ke maqam tak le jaata hai. Awliya Allah ka

tasawwur Qur'an aur hadees ki roshni mein hamesha samajhna zaroori hai.

Hum yeh baat maante hain ke Allah ke auliya hote hain, jo uske mahboob aur qareebi bande hain, magar unki pehchaan aur shanakht zaroori hai.

Allah ke auliya who log hote hain jo shirk se paak hote hain, yaani who sirf Allah ki ibadat karte hain aur uske saath kisi ko shareek nahi thaharate. Unka imaan aur amal bilkul saaf aur tawheed par mabni

hota hai. Allah ke asli dost who hote hain jo uski raza ke liye nek aamaal karte hain, uski hidaayat ko maante hain, aur uski shari'at ki pairwi karte hain.

Qur'an ne mushrikeen-e-Makkah ka zikr kiya hai, jo Ka'ba ki ta'meer karte, usay kapra pehnate, hajiyon ko paani pilate, umrah aur haj ki rasmein ada karte, aur bohot saari khairat aur sadaqat karte. Magar yeh sab kuch karne ke bawajood, Allah unhein apna wali nahi maanta kyunki unka aqeeda shirk se bhara

hua tha.

Auliya Allah ki asal pehchaan yeh hai ke who tawheed par qaim rehte hain, Allah ki ibadat karte hain, aur uski hidaayat ko apni zindagi mein amal mein late hain.

Yani, sirf zaahiri ibadat aur aamalein hi kaafi nahi hote, balke dil ki safaai, tawheed ka imaan, aur Allah ki khushi ke liye ibadat aur amal zaroori hai.

KARAMAT KI HAQEEQAT

-Khabar daar! Beshak Allah ke doston par na koi khauf hoga aur na woh ghamgeen honge.

- Woh log jo iman laye aur parhezgari ikhtiyar ki.

-Unke liye duniya ki zindagi mein bhi khushkhabri hai aur aakhirat mein bhi. Allah ke iradon ko koi badal nahi sakta. Yehi azeem kamiyabi hai.

(Surah Yunus :62-64)

KARAMAT HOTI HAI YA NAHI?

Auliya Allah ke saath karamatain hoti hain ya nahi hoti hain? Is ka jawab nazreen, Auliya Allah ke saath karamatain sarzad hoti hain. Karamatain barhaq hain, is ka inkaar nahi kiya ja sakta.

Allah ke nek banday, Allah ke Muwahhid banday, uske Rasool ke muttabi banday, woh jo Allah se darte hain, Allah ka taqwa ikhtiyar karte hain, un ke saath zindagi mein basa awqaat karamatain sarzad hoti hain.

Quran o Hadith mein mukhtalif jagah par Karamaat sabit hai. Haan, karamaton ko Awliya ki badaayi ke liye nahi, balki Allah Ta'ala ki qudrat aur hikmat ke izhar ke tor par dekha jaana chahiye.

KARAMAT KISEY KAHTE HAIN?

Karamat kehte hain aisi cheez jo khilaf-eadat hoti hai, yani aam taur par aisa nahin hota hai lekin woh cheez ho jati hai jo aam taur par duniya mein nahin hoti.

Jaise nazireen dekhte hain ke koi

aadmi phal khana chahta hai, to woh darakht se use tod kar laata hai, yani aam qanun hai ke darakht se phalon ko liya jata hai.

Garmi ke mausam mein garmi ke phal, sardi ke mausam mein sardi ke phal milte hain, lekin karamat us cheez ko kehte hain jo aam taur par adatan nahin hoti hai. woh asbab ki pahunch se hatt kar hoti hai, jo duniya mein rozana jo ho raha hai us se alag hoti hai. Yeh logon ki aadat se alag ho kar hoti hai, ise karamat kaha jata hai. Is khilaf-e-adat cheez ko jo

aam tor par nahin hoti, karamat hai. Yeh barhaq hai aur iska inkar nahin kiya ja sakta. Woh shakhs jo yeh kehta hai ke kisi bhi nek aadmi ki koi karamat nahin hoti, to us aadmi ne Allah ke saath kufr kiya hai.

Agar aap kehte hain ke yeh kufr kyun hai? Kyunke kitaab-o-sunnat mein karamaton ko sabit kiya gaya hai ke Allah ke auliya ki karamatain hoti hain. Yeh barhaq cheez hai, aur iski wazeh tareen daleel Quran Me Maujood hai.

HAZRAT MARIYAM KA QISSA

"Pas usay uske Rabb ne behtareen tarah qubool farmaya aur use behtareen nashonuma di, aur Zakariya ko uska zimmedar bana diya. Jab kabhi Zakariya us ke hujre mein jaate, us ke paas rizq paate. Unhon ne poocha: 'Maryam! Yeh tujhe kahan se mila?' Us ne jawab diya: 'Yeh Allah ke huzoor se hai, beshak Allah jisay chahta hai be-hisaab rizq deta hai.'"

(Surah Imran :37)

Ikrama Rahimahullah is ayat ki tafseer mein kehte hain ke garmi ke mausam mein unke paas thandi ke phal hote the aur thandak ke mausam mein unke paas garmi ke phal hote the. Aam taur par aisa nahin hota hai lekin Hazrat Maryam ke saath aisa hota tha ke unki mehrab mein, jahan woh Allah ki ibadat karti thin, be mausam ke phal un ke paas hote the. Woh chunke Allah ki nek bandi thin, to Allah Tabaraka wa Ta'ala ki zaahir se yeh cheez un ke liye sarf ki gayi, aur isi ko karamat kaha jata hai.

KAHF WALO KA QISSA

-Aur (dekho) jab sooraj nikalta hai to tum dekhte ho ke uski kiran unke ghaar (ke muh) se daahini taraf hatt jaati hai, aur jab ghuroob hota hai to unse baayen taraf katrā jaata hai, aur woh (aashiq e) ghaar ke andar ek waziha jagah mein hain. Yeh Allah ki nishaniyon mein se hai. Jise Allah hidaayat de wahi hidaayat paata hai, aur jise woh gumraah kar de to uska koi haami aur rahnuma nahin ho sakta."

"Aur tum unhein dekhte to

samajhte ke woh jaag rahe hain, halan ke woh so rahe hain. Aur hum unhein daayen aur baayen karwat dilwate rehte hain, aur unka kutta ghaar ke dahanay par dono paon phailaye hue hai. Agar tum unhein jhank kar dekhte to peeth mo kar bhaag khade hote aur tum par unka dekh kar zabardast darr chha jaata."

-Aur is tarah humne unhein utha diya taa-ke aapas mein poochh-gachh karen. Un mein se ek ne kaha: 'Tum kitni der tak rahe?' Unhon ne jawab diya: 'Hum ek din ya din ka kuch

hissa rahe honge.' Dusre bole: 'Tumhara Rab behtar jaanta hai ke tum kitni der rahe. Ab apne mein se ek ko ye chandi ke sikke dekar sheher bhejo, phir woh dekhe ke kaun sa khana zyada paak hai aur us mein se tumhare liye kuch rozi le aaye. Aur chahiye ke woh narmi se kaam le aur kisi ko tumhare baare mein khabar na hone de.'

(Surat UL Kahf:17-19)

"Aur woh apni ghaar mein teen sau saal tak rahe, aur (kuch logon ne) nau (saal) aur badhaye."

(Surat ULKahf:25)

#Surah Kahf se yeh pata chalta hai ke woh Allah ke anbiya to nahi the, lekin un se jo mojza sarzad hua, yeh karamat hai. Aam taur par insaan 300 saal tak nahi so sakta, magar itne arse tak woh soye rahe.

Yeh Allah Subhanahu wa Ta'ala ki taraf se un ke liye ek karamat hai. Un se yeh cheez sarzad hona is baat ki

daleel hai ke Allah Ta'ala ki taraf se karamaton ka sadoor hota hai, aur yeh barahaq cheez hai.

EK AADMI KA QISSA JISKE BAAGH KE PAAS HAMESHA BARISH HUA KARTI THI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai: Nabi Muhammad صلى الله عليه وسلم ne farmaya: "Ek martaba ek aadmi ek raaste par chal raha tha ke usne ek badal se aawaz suni: 'Fulaan ki bagh

ko paani do.' Phir woh badal ek taraf chala aur usne apna paani ek pathar ki zameen par giraya. Woh paani ek nali mein ikattha hua aur wahan se behta hua ek bagh ki taraf jaa raha tha. Us aadmi ne paani ka peecha kiya aur dekha ke ek aadmi apne bagh mein khada paani ko apni zameen mein daal raha tha. Usne us shaks se poocha: 'Tumhara naam kya hai?' Usne wahi naam bataya jo usne badal se aawaz mein suna tha. Phir us aadmi ne poocha:

'Tum is bagh ke saath kya karte

ho?' Us shaks ne jawab diya: 'Main is ki paidaawar ko teen hisson mein taqseem karta hoon: ek hissa sadqa karta hoon, ek hissa apne aur apne ghar walon ke liye rakhta hoon, aur ek hissa bagh mein dobara lagata hoon.'"

(Sahih Muslim, Hadith No. 2984)

Allah Subhanahu wa Ta'ala ki taraf se is aadmi ke liye karamat thi ke us ke bagh ke paas barish hua karti thi. Us ke ilaqe mein barish hoti thi jis se kheti achi tarah se ugti thi aur anaj achha hota tha. Is Hadith se pata

chalta hai, ke karamat barhaq hai. Karamat ka ma'ni hota hai 'izzat', izzat afzai karna. Karamat haqeeqat mein yeh izzat hai jo momin ke liye Allah Subhanahu wa Ta'ala ki taraf se di jaati hai."

KARAMAAT KE QAWANEEN

1. Karamat usi shaks se sarzad ho sakti hai jo haqeeqi ma'noon mein Allah Ta'ala ka taqwa ikhtiyar karne wala ho, aur woh tauheed parast aur muttabi' sunnat ho.

Aur jo aadmi gumrah hai, bid'ati

hai, gunahgaar hai, faasiq o faajir hai, dhokebaz hai, us se kuch cheezen sarzad hoti hain, nazireen, aur woh shaitaan ki taraf se hoti hain. Basawqaat aap dekhte hain ke koi shaks jo faasiq o faajir hai, qabron ke paas, khandaron ke paas, koi aapne haath mein aag Ko le leta hai, aam taur par insaan aangh ko haath mein nahi leta. Koi aisi cheezen sarzad hoti hain us se, to woh jaan lein ke jo ahl-e-iman se, jo ahl-e-taqwa se sarzad hoti hain, woh cheezen karamat hoti hain. Karamat Allah ki

taraf se izzat afzai hai, Allah ki taraf se aazaz hai. Lekin jo shaks mustaqeem na ho, jo tauheed par na ho, sunnat par na ho, us se jo cheez sarzad hoti hai, usay mojza nahi, usay karamat nahi kaha ja sakta."

Ibn Taymiyah Rahimahullah kahte hain ke is baat par ittefaq hai ke agar koi aadmi hawa me ud Raha ho aur zameen par chal raha ho to iski wajah se uski wilayat sabit nahi hoti hain yaani ussey ye sabit nahi hota hai ke wo Allah ka wali hai balki issey uska islam bhi sabit nahi hota hai

yahan tak ke ham ye dekhlen ke wo shariyat ke Talluq se kitna paband hai. Shariyat ke zariye se farq kiya jayega ke ye jo chiz hai wo shaytan ki taraf se sharr sarkashi dhoka aur jaadu hai ya haqeeqi maano me karamat hai.

Imam Laiys ibn Saad Imam shaafi se kahte hain ke agar tum dekho ke koi bidaati paani pe chal raha hai to wo kahte hai ke mai agar usey dekh bhi lu ke wo paani pe chal raha hai tab bhi mai usey nahi manunga isliye ke wo bidaat pe hai.

Ispar Imam shaafi kahte hai ke mai agar usey hawa me udte hue bhi dekhlu tab bhi mai usey Qubul nahi karunga.

Hafiz Ibn Hajar Rahimahullah kahte hain ke sabse Afzal chiz jiske zariye ye malum hoga je jisse ye dekha jaaye ke ye Shaytan ka wali hai ya Allah ka wali hai. Ye dekha jaaye ke Uski deendaari kaisi hai agar wo shariyat ka paband hai to iska matlab ye hai ke wo Allah ka wali hai deendaar hai aur agar wo shariyat ka paband nahi hai to iska matlab ye hai

ke wo gumrah shakhs hai aur ye shaytaani umoor hain jo ussey sarzad ho rahe hain aur shaytan ka wali hai.

2. Aamtaur Jo chizen Nahi Hoti Hain Aye Agar wo Ho jaayen to ye mustaqil daleel nahi hai ke ye shakhs nek aur deendaar hai

Ahle ilm kahte hain Jo cheezein aam tor par aadat mein nahi hoti hain, woh teen tarah ki hain.

1. Mojza aur Aayaat jinhein kaha jaata hai Allah ke Anbiya se zahir hone wali cheezein. Jaise Hazrat

Musa (A.S) ka laathi jab use zameen par maara jaata, to woh ajdaha ban jaati. Jaise Hazrat Isa (A.S) kisi aadmi ko jo paidaishi andha hai, Allah ke naam se uski aankhon par haath lagate, to woh dekhne wala ho jaata. Isi tarah se doosre Anbiya se bhi, aur Hazrat Muhammad (S.A.W) ne apni ungli se chand ki taraf ishaara kiya to chand do tukde ho gaya.

2.Doosri qism hai woh jo nek saleh logon se sabit hoti hai. Jaise aap ne suna Hazrat Maryam ka waqia, Ashab-e-Kahf ka waqia, aur doosre

Sahaba-e-Kiram (Razi Allahu Anhum) se bhi bohot saari aisi cheezein zahir hui jin se sabit hota hai ke aam tor par waisa nahi hota, lekin unke saath waisa hua. Ye karaamat Allah ki taraf se ek aizaaz hai.

3. Teesri cheez unhein kehte hain ahwaale- shaitaniyah, jin mein shaitan insaan ka dost ban kar us se aise asraat zahir karwata hai jo ajeeb o ghareeb hote hain.

Jaise log ajeeb o ghareeb awaazain sunte hain, aisa lagta hai ke koi cheez

utar rahi hai, ya koi roshni dekhte hain, ya koi aur cheez jo aam tor par nahi hoti, magar ho rahi hoti hai. Asal mein yeh shaitaan ki taraf se hota hai. Nazeereen-e-kiram, ise istidraaj kaha jaata hai, yani Allah ne in logon ko dheel di hoti hai. To jo ajeeb o ghareeb cheezein aam tor par nahi hoti, jab woh ho rahi hoti hain, to woh istidraaj kehlati hain.

Lehaza koi bhi ajeeb o ghareeb cheez dekh karke kabhi ye faisla nahi karna chahiye ke ye karamat hi hai. Balki wo shaytani kaam bhi ho sakte

hain. Aur baaz awqaat wo haath ki safaayi bhi hoti hai.

3. Karamat Me Aise Waqiye Ko Bayan Kiya Jaaye Jo Shariyat Ke Mukhalif Ho To Wo Kabhi Bhi Karamat Nahi Ho Sakti Maslan agar koi shakhs yeh daawa kare ke usne Rasul Allah صلى الله عليه وسلم ko khwab mein dekha hai, to us ke daaway ki tasdeeq ke do tareeqe hain.

1. Pehla tareeqa: Us se poocha jaaye ke pyare Rasul صلى الله عليه وسلم ka huliya kaisa tha. Yani, aap صلى الله عليه وسلم kaise dikhte the? Aap ka chehra

mubarak kaisa tha? Aap ki daarhi kaisi thi? Agar woh shakhs aisi sifaat aur tafseelat bayaan kare jo haqeeqat mein Rasul Allah صلى الله عليه وسلم ke huliyay se mutabiqat rakhti hain, to is khwab ko sachha maana ja sakta hai. Kyun ke Nabi Kareem صلى الله عليه وسلم ki shakal o soorat ke baare mein sahih ahadith mein tafseelaat mojood hain, aur yeh khwab haqeeqat ka aina ho ga agar woh bayaan Nabi صلى الله عليه وسلم ke asli huliya ke mutabiq ho.

Ek moallif ne apni kitaab mein

likha hai apni kisi kitaab ki fazilat bayan karne ke liye yeh waqia zikr kiya: "Falaan jo kitaab hai jo masjidon mein padhi jaati hai, maine khwab mein dekha ke Nabi Akram صلى الله عليه وسلم kursi par baithe hue hain. Aap ki daadhi safed hai, aap ka chehra chamak raha hai, aur aap ke haath mein bhi wahi kitaab hai jo log masjidon mein le kar ghoomte hain aur padhi jaati hai. Wahi kitaab Rasul صلى الله عليه وسلم bhi apne haath mein liye hue hain aur aap ki safed daadhi, aap ka safed chehra, roshan

chehra bayaan kiya gaya hai ke humne dekha ke aap ne apne haath mein us kitaab ko rakha hai.

Nazeereen-e-kiram, yeh sab se bara jhoot hai. Is liye ke Nabi Akram صلى الله عليه وسلم jab duniya se rukhsat hue, to aap ke sar ke baal aur daadhi ke baal poore safed nahi hue the.

Aap kisi buzurg aadmi ki tarah nazar nahi aate the. Balke hadees ke mutabiq sirf aap ki kanpati ke paas chand baal aur aap ki daadhi ke chand baal safed hue the, baaqi aap ke saare baal, chahe woh sar ke hon

ya daarhi ke, kaale hi the. To unhon ne jo yeh jhoot kaha ke Rasul صلى الله عليه وسلم ki daadhi safed ho gayi aur aap ka chehra noorani hai, iska matlab yeh hai ke woh Rasul صلى الله عليه وسلم nahi hain, balki koi aur hai jise unhon ne khwab mein dekha hai.

To yeh pehla tareeqa hai jaanchne ka ke agar yeh khwab sachha hai, to woh phir Sahaba (Razi Allahu Anhum) ke bayanat ke khilaf nahi hona chahiye, jinhon ne Rasul صلى الله عليه وسلم ko dekha aur unka hulia jo unhon ne bayaan kiya, us se

mutabiqat rakhta ho.

2. Agar Koi ye kahta hai ke maine Rasool Allah صلى الله عليه وسلم ko khwab me dekha aur unhone mujhse kaha ke Aisa Karo waisa karo. To isme ye dekhna hoga ke kya Quran o hadees me is chiz ka hukm diya gaya hai. Agar ye Quran o Hadees ke khilaaf nikla to ye karamat nahi hai. Isliye ke Allah kahta hai ke maine is Deen ko poora kar diya aur Nabi صلى الله عليه وسلم Kahte hain ke maine is Deen ko mukammal pahucha diya to kya phir uske baad Nabi صلى الله عليه

وسلم khud akar apni baat ke khilaaf me bolenge aur akar aisi chiz sikhaayenge jo aapke Deen me nahi thi.

3. Jo karamat Bayan ki ja rahi hai Uska Suboot Hona chahiye. Agar wo baat Nabi صلى الله عليه وسلم aur Sahaba ke zamane ki baat hai to uski sanad maujood hona chahiye aur agar ye daur e hazir ki baat hai ya pichle zamane ki baat ho to usko bayaan karne wale log muttaqi ho, motbar ho aur sunnat ki itteba karne wale log hone chahiye. Tabhi un baaton ko

qubul kiya jayega.

Imam At Tahawi bayaan karte hain ke ham imaan rakhte hain karamat par jo sarzad hoti hain Awliya se aur usey bayaan karne wale siqa(sachhe) rawi jab usey bayan karte hain to ham usey mante hain. Lekin agar usey bayan karne wala sachha nahi hai to ham uski baat ko nahi manenge isliye ke Quran mana karta hai jhoot se

Allah Ta'ala Farmata hai

- "Ae imaan walon! Agar koi faasiq tumhare paas koi khabar le kar aaye,

to tahqeeq kar liya karo, kahin aisa na ho ke tum nadani se kisi qawm ko nuksaan pahuncha baitho aur phir tum apne kiye par pashemaan ho jao." (Surat UL Hujuraat:6)

Sahaba Ke Saath Karamat Anas Razi Allahu Anhu bayan karte hain ke do log Nabi ﷺ ke sahaba me se Unke paas se baat karke Andheri tareek raat me nikle aur nikalte hi un dono ke saath do charagho ki manind koi chiz thi roshni jal rahi thi. Aur unke aage aage wo charagh ja rahe the. Aur jab wo

dono sahaba alag alag raaste pe jaane lage to har ek ke saath unke aage aage charagh ki tarah roshni aane lagi.

(Sahih Bukhari:456)

ye karamat ye batati hai ke jis Rasool ke paas se wo sahaba arahe the wo sachhe Rasool hain aur unke manne wale ko Allah ne ye izzat ka mamla kiya ke us tareeki me unhe roshni ata ki.

4. Karamaten Momin Ke Liye khushkhabri Ki Tarah Hai Un ke liye duniya ki zindagi mein aur aakhirat

mein khush khabriyan hain.

Allah ke kalimat (waadon) mein koi tabdeeli nahi hoti. Yehi badi kamiyabi hai."

(Surah Yunus :64)

5. Karamaten Hamesha Taqwe Ke Aala Meyaar Pe Rahne Walo Ke Saath Nahi Hoti Hain Aisa nahi ke jiske paas sabse zyada taqwa hai to usse sabse zyada karamat sarzad hongi balki Baaz awqaat aisa bhi hota hai ke Allah Ta'ala bande ke imaan ko badhaane ke liye bhi kar deta hai

uske imaan mazboot karne ke liye bhi kar deta hai. Taki usey ye ehsaas ho jaaye ke wo sunnat ke Raste pe hai wo haq hai. Kabhi kisi bande ka imaan kamzor pad raha hota hai to Allah usey karamat de deta hai jisse ke uska imaan wapas se mazboot ho jaaye.

Maslan koi aadmi nek hai, deendar hai, koi badi museebat aa gayi, aisi museebat aa gayi ke woh dheere dheere dheere mayoos hone laga. Woh sochne laga ke mere saath kya ho raha hai? Kaise mere saath ye

maamlaat ho rahe hain? Dheere dheere uska dil, Allah ke upar jo bharosa uske andar hona chahiye, usmein kamzori waqiya hone lagi.

To Allah Tabarak wa Ta'ala achanak usay koi karamat de deta hai. Koi aisi cheez ho jaati jo aam tor par nahi hoti, lekin uske saath ho jaati hai. Ab hone ke baad, woh Allah ka banda jo mayoos ho raha tha, wapas se uska dil mazboot ho jaata hai aur woh poore hosle ke saath wapas deen par jam jaata hai.

Lekin, Sahaba-e-Kiram ko is tarah

ki karamaton ki itni zarurat nahi thi, kyunke unka imaan aur yaqeen Allah par intehai mazboot tha.

Isi wajah se, Sahaba ki zindagiyon mein karamat ke waqiaat kam paaye gaye hain. Aur jo karamat Sahaba ki zindagiyon mein zahir hui, woh bhi khalifa-e-rashideen (Hazrat Abu Bakr,Umar, Usman, aur Ali. Razi Allahu anhum) ki zindagiyon mein sabse kam hui hain. Yeh is baat ki dalil hai ke unka imaan, tawakkul, aur yaqeen Allah ke saath itna mazboot tha ke unhein karamat ke

zariye hosle ki zarurat kam hi padti thi. Kyunki unhone Rasool ko apni ankhon se dekha , Quran ko nazil hote hue dekha Lehaza unka Yaqeen aur imaan Allah Ta'ala par bahot mazboot tha.

6. Karamat ka maqsad Basa awqaat Dushmano ko khamosh karna aur unpar Hujjat ko Qayem karna hota hai. Deen-e-Islam ki haqaniyat ko sabit karne ke liye dushmanon ne shidat aur mukhalfat ka saaman kiya, to Allah Subhanahu wa Ta'ala ne apne bande aur deen ki madad ke liye aise

aise mojzat aur madad zahir ki jo dushmanon ko hairat mein daal deti thi. Yeh waqiaat is baat ki daleel ban gaye ke Islam barhaq hai aur Allah Ta'ala sachay Rab hain.

Aise muta'addid waqiaat ahl-e-ilm ne apni kitaabon mein likhe hain, jahan Allah ki ghair mamooli madad ne na sirf momineen ka hosla barhaya, balki dushman bhi maan gaye ke yeh deen Allah ka bheja hua hai. In waqiaat ka maqsad yeh tha ke deen-e-haq ki tasdeeq ho aur duniya par yeh sabit ho ke Allah apne bande

ki hifazat aur deen ka ghalba zaroor farmata hai.

7. Allah Ta'ala Azmaaish Ke Taur Pe Karamat Deta Hai Kabhi kabhi Allah Ta'ala Apne bandon Ko bataur azamaaish Bhi karamat deta hai Uska maqsad yah rahata hai ki Banda Karamat pane ke bad takabbur To nahin Karne Laga aur basa awqaaat Uske Piche chalne wale Logon ki bhi aazmayish rahti hai ki woh uski Karamat ko dekhne ke bad kya karte hain. Kahin vo log us shakhs ke jiske sath Karamat Hui Hai uski Shan

Mein ghulu To nahin karne lage yani ki Allah Ko chhodkar usko Sajda karne lage ya phir Aisa samajhne Lage ki Uska Bhi Qudrat Mein ikhtiyar Hai yani rozi Dena ya aulad dena usko Aisa samajhne Lage ki uski Ibadat karne lage. To hamen agar Kisi per agar koi Karamat Hoti Hai To usme us aadami ki badai nahin Hai balki Karamat Dene Wale ki badaai hai isliye Ibadat sirf Allah Ki hi karni hai Kyunki aisa bhi ho sakta hai ki wo Karamat Jo us shakhs ko Mili Hai wo ho sakta hai uska

Imaan kamzor ho gaya ho isliye Allah ne usko Karamat Di . Isliye ye baat hamesha dhayan me rakhna chahiye ke Karamat paane wala hamari kya madad karega uski madad to khud ki ja rahi hai isliye karamat ko dekh kar dhoke me na paden.

Shaan Me Ghulu Karne Par Shariyat Ki Talimaat Shariyat Ye Kahti Hai ke hame kisi ki shaan me ghulu Nahi karna hai. Allah ne jo darja jisey diya hai us darje se unhe upar nahi uthaya ja sakta hai.

Hazrat Rabi' bint Mu'awwidh bin

'Afra (Razi Allahu Anha) bayan karti hain ke: Rasulullah صلى الله عليه وسلم mere ghar tashreef laye. Aap صلى الله عليه وسلم tashreef farma hue aur wahan kuch bachiyan thin jo daf baja rahi thin aur ash'aar gaa rahi thin. Woh jang-e- Badr ke mutaliq ash'aar parh rahi thin.

Ek riwayat mein aata hai ke: "Woh keh rahi thin: 'Hamare darmiyan ek Nabi hain jo kal ke baare mein jaante hain.' Rasulullah صلى الله عليه وسلم ne farmaya: 'Yeh mat kaho, balke woh baat kaho jo tum pehle keh rahi

thin.'" (Sahih Bukhari:4001)

Yeh hadees is baat ki daleel hai ke khushi ke moaqe par daf bajana aur ash'aar parhna jaiz hai, jab tak ke usmein shariat ke hudood ka khayal rakha jaye. Sabse Azeem Karamat Kya Hai ?

Ibn Taymiyah Rahimahullah Kehte hain sabse badi karamat is kaaynaat mein yeh hai ke koi aadmi is shariat ko, Islam ko, aur deen ko mazbooti ke saath pakad le aur is par isteqamat ikhtiyar kar le. Yeh Allah ki taraf se sabse badi karamat hai, aur

isse badi koi karamat nahi hai.

Aur yeh hi woh karamat hai jo Sahaba-e- Kiram ko di gayi thi. Unka sabse bara mo'jiza aur karamat yeh thi ke woh deen par isteqamat ke saath jame rahe, chahe haalaat kitne hi mushkil kyun na ho gaye.

Yeh sabse badi izzat aur azmaish hai is duniya ki, kyunke duniya mein itne fitne hain ke ek momin ko har taraf se azmaish ka samna hota hai. Aap jaante hain, ek momin ke andar uska sabse bara dushman uska apna nafs-e-ammara hai, jo usay gunah ki

taraf dawat deta hai. Phir shaitaan hai, jo apne poore lashkar ke saath hamare peechhe laga rehta hai, humein gumraah karne aur Allah ke raaste se hatane ki koshish karta hai. Uske ilawa, bure dost hain, jo humein Allah ke raaste se gafil karke gumraah karte hain aur apne galat raste par le jaana chahte hain.

Aur sabse zyada khatra bure ulama se hai, jo logon ko bid'aat ki taraf dawat dete hain aur deen ke asal maqsad se door kar dete hain.

Phaili hui behaayi hai jidhar nazar

daalo bepardagi hai aur gunaah ke raaste asaan ho gaye hain. Kahin zulm o zyadti ho rahi hai in tamaam fitno ke bawajood agar koi shakhs Kitaab o sunnat par mazbooti se jama hua hai to yahi sabse badi Karamat hai jo Allah Ne ata ki hai aur isse badi Karamat kaaynaat me koi nahi hai.

ALLAH KE AWLIYA KAUN HAIN AUR SHAYTAN KE AWLIYA KAUN HAIN?

In dono me farq karne ki sabse pahli buniyaad Allah ka Deen hai. Ye Allah ke Deen ke zariye se tay hoga ke kaun Allah ka wali hai aur kaun Shaytan ka wali hai aur kiske saath Shaytan ki taqat hai.

Jab ham ye kahte hain ke Allah ke dost hote hain wahi pe Quran ye bhi kahta hai ke Shaytan ke dost hota hain. In dono me farq karne ki chand

Buniyaadi baaten hame malum honi chahiye taki ham indono me farq kar saken.

1. Shaytan Ke Awliya Wo Hain Jo Allah Ke Saath Shirk Karte Hain Ahle Ilm ne zikr kiya hai ke Shaytan ke wali wo hote hain jinhone Allah ki Tawheed ko qubul nahi kiya. Tawheed se door chale gaye aur Allah ki Tawheed ke dushman ho gaye.

Jab Shaytan dushman hota hai to wo logon ko tarah tarah ke dhoke aur fareb me mubtila karta hai unke

saath aisi chizen hoti hain ke jin chizon se unhe lagta hai ke ye karamaten hain.

Jab ki wo shaytan ki taraf se horahi hoti hai.

"Beshak, Shaytan tumhara khula dushman hai, to usay dushman hi banao. Woh sirf apne giroh ko is liye bulata hai ke woh Jahannum walon mein se ho jayein."

(Surah Fatir :6)

"Aey Bani Adam! Shaytan tumhein fitne mein na daal de, jaise usne

tumhare walidain ko jannat se nikal diya, unka libaas utarwa diya taa ke unki sharmgahen unhein dikhaye. Beshak woh aur uska qabeela tumhein wahan se dekhte hain jahan se tum unhein nahi dekh sakte. Humne shayateen ko un logon ka dost banaya hai jo iman nahi late."

(Surat UL Araaf:27)

#Shaytan Hame dekh sakte hain lekin ham unhe nahi dekh sakte isliye ham Allah ki panaah me aate hain. Agar koi mushrik hai aur uske paas ajeeb o ghareeb chizen nazar

aati hain to wo shaytan ki taraf se hoti hain.

2. Shaytan Ke Awliya Khud Apne Aapko Allah Ka Wali Kahte hain Pas, apni paakbaazi ka dawa na karo, wohi behtareen jaanta hai ke kaun mutaqi hai." (Surat Un Najm : 32)

Allah Ta'ala Kahta hai ke imaan wale log to wo hain jo Amal e Saaleh karte hain aur is baat se darte hain ke Kahin aisa na ho ke unka Amal qubul na kiya jaaye.

(Surat UL Mumineen:60)

Ibn Kaseer Rahimahullah Is ayat ki tafseer me Ayesha Razi Allahu Anha ki hadees naqal karte hain ke unhone Nabi صلى الله عليه وسلم se pucha Aye Nabi صلى الله عليه وسلم kya wo log jiske baare me Quran kahta hai ke wo amal karne ke baad bhi Allah se darte hain to kya ye wo log hain jo Zina karke Allah se darte hain, ya chori karke Allah se darte hain, ya sharab pi kar Allah Se darte hain. Nabi صلى الله عليه وسلم ne farmaya nahi! Nabi صلى الله عليه وسلم ne farmaya ke Amal karke darne

se walon se muraad wo log hain jo roza bhi rakhte hain, namaz bhi padhte hain aur sadqa o khairaat bhi karte hain uske bawajood wo darte hain is baat se ke unka Amal kahi Radd na ho jaaye aur aisa na ho ke Allah Ta'ala is Amal ko qubul na kare.

(Sunnan Tirmizi :3175)

Lehaza Shaytan ke awliya khud Apne aap pe ye daawa karke bata dete hain ke wo Allah ke awliya hain aur jo Rahman ke awliya Hote hain wo amal karne ke bawajood namaz roza sadqa zakat karke ke baad bhi darte hain

kekahi unka Amal Radd na kar diya jaaye.

3. Shaytan Ke Awliya Logon Ko Shaytan Ki Taraf Bulaate Hain

Shaytan ke awliya logon ko shirk aur khurafaat ki taraf bulaate hain lekin Allah ke awliya logon ko Allah ki taraf bulaate hain.

-Aap kah dije ke ye mera raasta hai mai logon ko Allah ki taraf bulata hu baseerat(samjh boojh) Ke sath aur meri pairwi karne wale bhi.Aur Allah ki tasbeeh karte hain, aur main shirk karne walon mein se nahi hoon.

(Surah Yusuf:108)

Aur iske barakas jo Shaytan ke wali hain wo Ghairullah ki taraf dawat dete hain. Unki dawat Qabron ki taraf hai , Allah ke bando ki taraf hai. Shaytan ke awliya logon ko Allah se judne nahi dete balki unhe Ghairullah se jod dete hain taki wo Allah se na maange aur Ghairullah se maange.

Duniya ka sabse bada fitna dajjal hai Hazrat Abdullah bin Umar (RA) se riwayat hai ke Nabi صلى الله عليه وسلم logon ke darmiyan kharay huay

aur Allah ki us tareef ki jo uska haq hai. Phir Dajjal ka zikar kiya aur farmaya:

"Main tumhein us (Dajjal) ke fitne se darata hoon. Har Nabi ne apni qaum ko us (Dajjal) ke fitne se agah kiya hai. Lekin main tumhein uske mutaliq ek baat bataunga jo kisi Nabi ne apni qaum ko nahi batayi: Tumhe maloom hona chahiye ke woh (Dajjal) aik aankh wala hoga, aur Allah (Jalla Jalaluhu) aisa nahi hai (ke woh naqis ho)."

(Sahih Bukhari:6598)

Hazrat Abdullah bin Umar (RA) se riwayat hai ke Rasoolullah صلى الله عليه وسلم ne farmaya:

"Beshak Allah Ta'ala ek aankh wala nahi hai. Sun lo! Masih ad-Dajjal ek aankh wala hoga, aur uski daain aankh angur ke ubhar ki tarah ho gi (kharaab aur dhundhli)."

(Sahih Muslim:5222)

Nabi Kareem صلى الله عليه وسلم ne farmaya: "Dajjal ek momin ke paas aayega aur us se ek momin kahega: 'Tu wahi Dajjal hai jiske bare mein

humein Allah ke Rasool صـــلى الله عليه وســـــلم ne khabardar kiya tha?' Phir Dajjal us momin ko qatl karega aur phir zinda karega. Uske baad Dajjal us momin se kahega: 'Kya ab tu mera Rab hone par iman lata hai?' Woh momin kahega: 'Mujhe ab aur zyada yaqeen ho gaya ke tu jhoota hai aur Allah hi mera Rab hai'" Phir Dajjal us momin ko dobara qatl karna chahega, magar is dafa wo usko qatl nahi kar payega.

(Sahih Muslim:2938)

4. Shaytan Ke Awliya Rasool Ke Tareeqe Par Nahi Hote Hain Wo Bidaati Hote hain :

Shaytan ke awliya Wo kaam karte hain jo kitaab o sunnat se sabit nahi hota hai aur Rasool Allah صلى الله عليه وسلم se mohabbat ka dhong karte hain. Jab koi shakhs Deen me bidat ijaad karta hai to ye Allah ke Deen me dakhalandazi Hai isliye ke ye Sirf Allah ka haq hai. Aur jo ye manta ho ke mai bhi Deen bana sakta hu wo Mushrik hai isliye ke usne Allah ki sifat me khud ko Allah ke barabar kar

liya hai.

"Kya unke liye aise shareek hain jo unke liye deen ka woh tareeqa muqarrar karte hain jiski Allah ne ijaazat nahi di? Aur agar faisla kaari ka waqt na aata, to unke darmiyan zarur faisla ho chuka hota. Aur zalimon ke liye dardnaak azaab hai."

(Surat Ush Shoora :21)

Shaytan Ke Waliyon Ki Duniya Me Bhi Zillat Hai Banu Israel ka zikr Karte Allah Ta'ala ne farmaya :

"Jin logon ne bachhre ko (maabood)

banaya, un par unke Rabb ka ghazab aayega aur duniya ki zindagi mein zillat milegi. Aur hum jhooti baatein ghadhne walon ko aise hi saza dete hain."

(Surat UL Araaf:152)

#Imaan Baghvi Rahimahullah Is ayat ki tafseer me naqal karte hain ke ye Aayat Qayamat tak ke liye bidatiyon ke liye daleel hai ke bidatiyon ke liye Allah ki taraf se zillat utarti hai.

5.Shaytan Ke Awliya Kahte hain ke Nabi صلى الله عليه وسلم Ki shariyat ka Ek Zahir hai aur ek Batin hai :

Shaytan ke Waliyon Ka ye Gumaan hai ke Shariyat ka Zahir wo hai jispe musalman Amal kar rahe hai. Aur Haqeeqat me jo Allah ke wali hain unhe Nabi صلى الله عليه وسلم ke Deen par chalne ki zarurat nahi hai. Unhe na namazo ki zarurat hai na unhe Quran ki zarurat hai. Yaani ibadat itni zyada kar li ke ab woh is darje pe chale gaye ke Nauzubillah unko ab ibadaton ki zarurat nahi hai

to ye shaytaan ke awliya hain Allah ke awliya ye nahi ho sakte.

Mohammad Bin Abdul Wahab Rahmatullah Alaih ne farmaya ke jo shakhs ye gumaan rakhta hai ke uspar Rasool ki itteba wajib nahi hai aur Wo Allah ke Nabi ke Deen se nikal sakta hai jaise Khizra Alaihis Salam ka mamla hai ke wo Musa Alaihis Salam ki shariyat ke paband nahi the isliye tarah hamari ummat me bhi kuch aise log hain jinhe Nabi صلى الله عليه وسلم ki itteba karne ki pabandi nahi hai to Aisa Aqeeda

rakhne wala Kaafir Hai.

Isliye ke Allah Ta'ala ne farmaya

"Apne Rabb ki ibadat karte raho, yahaan tak ke tumhe maut aa jaye."

(Surah Al-Hijr, Ayah 99)

Ar Risala Shakseeyah- Safa no.214

#Jab Nabi صلى الله عليه وسلم ko is baat ki ijazat nahi thi, Nabi صلى الله عليه وسلم ko Allah ne maut tak ibadaten karne ka paband banaya tha to kya Unse afzal koi shakhs ho sakta hai ke wo is darje pe pahuch jaaye ke usey ab ibadat karne ki zarurat na pade.

Lehaza Shaytan Ke Awliya Wo Hain Jo apne aapko Allah ki shariyat ke ahkamaat se azaad maante hain.

Nabi صلى الله عليه وسلم ne farmaya: "Agar Musa (AS) zinda hote, to unhe bhi meri hi pairwi karni padti "-

(Musnad Ahmad:15156)

6. Shaytan Ke Awliya Ye Dawa Karte Hain Ke Kaaynaat Me Unka Ikhteyaar Hai :

Jabki Allah Ta'ala kahta hai ke Allah ke Siwa koi Bhi nafe nuqsan ka ikhteyaar nahi rakhta

-Kaho (Aey Nabi): Main apne liye na to kisi faayde ka ikhtiyaar rakhta hoon aur na kisi nuqsaan ka, magar jo Allah chahe. Aur agar mujhe ghaib ka ilm hota to main apne liye bohot si bhalaai jama kar leta aur mujhe kabhi koi nuqsan na pohanchta. Main to sirf ek darane wala aur khushkhabri dene wala hoon un logon ke liye jo iman late hain."

(Surat UL Araaf:188)

-Kaho (Aey Nabi): Main tumse yeh nahi kehta ke mere paas Allah ke khazaane hain, aur na yeh kehta

hoon ke main ghaib ka ilm rakhta hoon, aur na yeh kehta hoon ke main farishta hoon. Main to sirf wahi ki pairwi karta hoon jo mujhe bheji gayi hai. Kaho: Kya andha aur dekhne wala barabar ho sakte hain? Phir kya tum sochte nahi?"

(Surat UL Anaam :50)

7. Shaytan Ke Wali Ka Ye Aqeeda Hai Ke Ambiya Se bhi Afzal Koi aur Bhi Ho Sakta Hai :

Aisa kahne wala shakhs Allah ka wali ho hi nahi sakta isliye ke Ambiya

Ka jo maqaam hai us maqaam tak koi nahi ja sakta .

Allah Ta'ala ne tamam Paighambaro ka zikr karte hue Farmaya :

"Yehi log (pehle ke paighambar) hain jinhein Allah ne hidayat di, to unhi ki hidayat ki pairwi karo. Kaho: Main tumse iska koi ajar nahi maangta, yeh to sirf ek naseehat hai tamaam jahan walon ke liye."

(Surat UL Anaam ;90)

Is ayat Ki tafseer Me ulema likhte hain ke hamne Ambiya ko hidayat di

Lehaza Aye Nabi aap bhi unki ikhteda(follow) kije aur pairwi kije. Jab Nabi صلى الله عليه وسلم ko aisa kaha gaya to Ummat to Khud Nabi صلى الله عليه وسلم ke piche chalne wali hai.

Awliya Allah Ke Kya Darjaat Hain?

Allah Ta'ala ne surah Fatir me Allah Ke wali Ki teen qisme Zikr karte hue farmaya

-Phir humne apne bandon mein se un logon ko kitaab ka waaris banaya jinhein humne chuna. Pas unmein se koi apne upar zulm karne wala hai,

aur koi beech ka rasta ikhtiyar karne wala hai, aur koi Allah ke hukum se nekiyon mein aage badhne wala hai. Yeh hi to Allah ka bara fazal hai.

(Surat UL Faatir:32)

1. Zalimul Li Nafsihi: Unme se ek qism unki hai jo imaan bhi rakhte hain Amal bhi karte hain lekin unse gunaah bhi ho jaate hain aur wo nafarmani bhi kar dete hain. Lekin wo apne Amal ke Mutabiq Allah ke wali hain. Kyunki aisa nahi ho sakta hai ke koi neki kisi se choote na aur kabhi gunaah na ho.

Isliye Allah ke wali apne Amal ke hisaab se hain . Jiska jitna amal hai wo jitna Allah se darta hai utne darje ka wo Allah ka wali hai.

2. Mukhtasireen: Jinke andar imaan hai aur imaan ke saath saath unke andar Amal e Saaleh hai. Aur wo gunaahon se bachte hain, Faraayez ki poori pabandi karte hain lekin nawafil me bahot zyada aage nahi hote. Aur Ye Mukhtasireen Pahli qism se afzal hain.

3. Sabiqun Bil Khairat : Wo Jo khair

ke kaamo me sabse zyada sabqat le jaane wale hain. Jo Faraayez ki poori pabandi karte hain aur haraam karda chizon se bachte hain aur nawafil me bhi aage badh jaate hain aur Allah ki napasandeeda chizon makruhaat se door hokar mustahab aur achhi chizon ko bhi ikhteyaar karlete hain aur ye Awliya Allah ki sabse Afzal qism hai.

Kya Awliya Allah Se Gunaah Nahi Hota?

Surat UL Fatir ki is ayat me Allah Ta'ala Farmata hai ke unse gunaah ho

jaate hain aur unka ye mamla hota hai ke wo gunah pe israar nahi karte aur wo tawbah istighfaar karte hain. Lehaza hamara ye Aqeeda hai ke Allah Ka Wali hone ke liye aisi shart nahi hai ke wo ghalti se masoom ho ussey koi gunaah na ho. Balki hamara ye Aqeeda hai ke Allah ke wali se agar gunah ho jata hai to wo Tawba karte hain.

Rasulullah صلى الله عليه وسلم ne farmaya:

"Aadam ka har beta gunahgaar hai, aur sabse behtareen gunahgaar wo

hain jo tauba karte hain."

(Sunnan Tirmizi:2499)

Kya Awliya Allah Ka Koi Khaas Libaas Hota Hai?

Jo bhi imaan wala hai aur Amal se Saaleh karta hai wo Awliya Allah hai, jitna uska imaan hai utna wo Allah ka wali hai. Lehaza unka koi khaas libaas nahi hai naahi koi khaas zikr hai. Balki hamara ye aitqaad hai ke Allah ke awliya ka koi khaas wasf nahi hota hai balki wo Allah Ta'ala ke nek bande hote hain jo Amal e Saaleh me

ek dusre se badh kar ke Amal karne wale hote hain.

Awliya Allah Ki Fazeelat

Surah Fussilat, Ayah 30-32

30: "Beshak, jin logon ne kaha, 'Hamara Rabb Allah hai,' aur is par qayam rahe, unpar farishtay nazil hote hain (aur kehte hain): 'Na daro, na gham karo, aur us Jannat ki khushkhabri suno jo tumse waada ki gayi hai.'

31: 'Hum duniya ki zindagi mein bhi tumhare dost hain aur aakhirat mein

bhi. Wahan tumhare liye woh sab kuch hoga jo tumhari dil chahega aur jo tum maangoge.'

32: 'Yeh sab ek mehmaan-nawazi hai Ghafoor-o-Raheem (Allah) ki taraf se.'"

Imam baghwi Rahimahullah ne Hazrat Abu Bakr Siddique Razi Allahu Anhu ka ye asar naqal kiya hai ke ,is ayat me" jin logon ne kaha, 'Hamara Rabb Allah hai,' aur is par qayam rahe," ispe Qayem rahne ka matlab ye hai ke tum Allah ke saath kuch bhi shirk na karo.

Usman Razi Allahu Anhu se is ayat me isteqamt ke bare me pucha gaya to wo kahte hain ke iska matlab ye hai ke apne Amal ko khalis Allah ke liye karo.

Yani Allah ke awliya kabhi shirk nahi karte apna har Amal khalis Allah ke liye karte hain.

Tafseer (Roman Urdu) of Surah Fussilat, Ayah 30-32:

Ayah 30:

"Beshak, jin logon ne kaha, 'Hamara Rabb Allah hai,' aur is par qayam

rahe..."

Yahan un logon ka zikar hai jo Allah ko apna Rabb maante hain aur apne aqeeday par mazbooti se qayam rehte hain, chahe koi mushkil ho ya fitna.

"Farishtay un par nazil hote hain..."

Farishtay unhein tasalli dete hain, khudai madad aur hifazat ka waada karte hain. Yeh khushkhabri unhein zindagi ke mushkil lamhon mein, maut ke waqt aur qayamat ke din di jati hai.

"Na daro aur na gham karo..."

Farishtay kehte hain ke na mustaqbil ka darr rakho aur na guzre hue maamlat par gham karo, kyun ke tumhare liye Jannat ka waada hai.

Ayah 31:

"Hum duniya ki zindagi mein bhi tumhare dost hain aur aakhirat mein bhi..."

Farishtay kehte hain ke woh duniya mein unhein madad karte hain aur aakhirat mein bhi unke saath rahenge.

"Wahan tumhare liye woh sab kuch hoga jo tumhari dil chahega..."

Jannat mein unki har tamanna puri hogi, aur jo bhi chahenge woh unke liye mohayya hoga.

Ayah 32:

"Yeh sab ek mehmaan-nawazi hai Ghafoor-o-Raheem ki taraf se..."

Yeh Jannat aur uski nematain Allah ki mehmaan-nawazi hain, jo maafi dene wala aur raham karne wala hai.

Yeh ayaat momineen ke liye tasalli

aur unke aqeede par qayam rehne ki talqeen karti hain.

Abu Huraira Razi Allahu Anhu se riwayat hai ke Nabi صلى الله عليه وسلم ne farmaya ke Allah Kahta hai jo shakhs mere Awliya se dushmani karega Mai ussey jung ka Elaan karta hu. Rasulullah صلى الله عليه وسلم ne farmaya:

Allah Ta'ala farmata hai:

"Mera banda kisi cheez ke zariye mere qareeb nahi hota jo mujhe farz amal se zyada pasand ho-

Aur mera banda nafil (extra ibadat) ke zariye mera qareeb hota rehta hai, yahan tak ke main usse mohabbat karne lagta hoon-

Aur jab main usse mohabbat karta hoon, to main uska woh kaan ban jata hoon jisse woh sunta hai, woh aankh ban jata hoon jisse woh dekhta hai, woh haath ban jata hoon jisse woh pakarta hai, aur woh paon ban jata hoon jisse woh chalta hai

- Aur agar woh mujhse kuch maangta hai, to main use zaroor deta hoon, aur agar woh mujhse panah

maangta hai, to main use zaroor panah deta hoon

(Sahih Bukhari:6502)

AWLIYA ALLAH KI FAZEELAT

(Sahih Bukhari 6502 ke mutabiq):

1. Allah ki Hifazat aur Himayat:

Allah Ta'ala farmata hai ke jo mere wali (dost) se dushmani karega, main uske khilaf jung ka elaan karta hoon.

Yeh dikhata hai ke Awliya Allah ka martaba bohot uncha hai aur Allah unki hifazat khud karta hai.

2. Wilayat ka Rasta (Allah ka Dost ban'ne ka tareeqa):

Awliya Allah woh hain jo pehle farz (Faraiz) ada karte hain aur phir nafil ibadat ke zariye Allah ke aur qareeb ho jate hain.

3. Allah ki Mohabbat:

Awliya Allah woh hain jinke aamal Allah ko itne pasand aate hain ke Allah unse mohabbat karne lagta hai.

4. Hidayat aur Madad:

Jab Allah kisi wali se mohabbat karta hai, to woh uske kaan, aankh,

haath aur paon ban jata hai, yani uski har amal mein Allah ki madad aur hidayat shamil hoti hai.

5. Duaon ka Qabool Hona:

Awliya Allah agar Allah se kuch maangte hain, to Allah unka maanga zarur deta hai. Agar woh Allah ki panah chahte hain, to Allah unko zarur panah deta hai.

6. Duniya aur Aakhirat mein Izzat:

Awliya Allah ke liye duniya mein bhi Allah ka saath hai aur aakhirat mein unka darja uncha hoga.

7. Nafl Ibadat ki Ahmiyat:

Awliya woh hain jo sirf farz hi nahi, balke nafil ibadat ke zariye Allah ka qurb hasil karte hain aur uske mehboob ban jate hain.

8. Roshni aur Rahnuma:

Awliya Allah dusre logon ke liye hidayat ka zariya bante hain, unhein deen ki taraf bulane mein unka kirdar hota hai.

Yeh hadees Awliya Allah ke martabe aur Allah ke saath unke khaas rishta ko wazeh karti hai.

KHUBAIB BIN ADI KA WAQIYA

Haris ki beti kehti hain: 'Jab logon ne Hazrat Khubaib (RA) ko qatal karne ka irada kiya, to unhone mujhse apne aib (pubic hair) ko saaf karne ke liye ustura (razor) maanga. Maine unhein de diya. Mera ek chhota bacha tha jo unki taraf chala gaya, aur unhone use apni raan par bitha liya, jabki unke haath mein ustura tha. Maine yeh manzar dekha to ghabra gayi. Hazrat Khubaib (RA) ne meri ghabrahat mehsoos ki aur kaha: "Kya tum dar rahi ho ke main is

bache ko qatal kar dunga? Aisa kabhi nahi hoga." Allah ki qasam, maine Khubaib se behtar qaid kabhi nahi dekha. Allah ki qasam, maine dekha ke woh angoor ka guccha kha rahe the, jabki Makkah mein us waqt koi phal nahi tha, aur woh zanjeeron mein jakde hue the. Yeh Allah ki taraf se unke liye rizq tha.'"

(Sahih Bukhari, Kitab al-Maghazi, Hadith No. 4086.)

SUFIYAA KA TABQA

Sufiya Aisa giroh hai jo khud ko Sufiya kahta hai aur apne aapko bahot zyada ibadat karne wala samjhte hain. Aur Unhone Jo kitaaben likhi hain usme Shariyat e Islamiya ka wazeh(clear) taur par ikhtelaaf hai. Lekin phir bhi wo samajhte hain ke wo Allah ke nek bande hain aur Allah Ke muqarrab hain.

Jab ibtida me Sufiya ki shuruwat Hui to ye logon ko Targheeb dete the ke apna Talluq duniya se kam rakho

akhirat se zyada Talluq rakho. Shuru me to inke paas kuch aisi chizen thi jo sunnat ke khilaaf thi lekin baad me aisi chizen Sufiya ke andar agayin jo ke khule taur bidaat hain aur khurafaat aur zalalaten hain balki Shirk ki bharmaar agayi.

Jo apne aapko sufi kahte hain wo khaas taur pe apne aap Ashaab e Suffah Ki tarafansoob karte hain. Jab ki Ashaab e Suffah se haqeeqi taur pe Inka koi Talluq nahi hai. Wo kahte hain ke Ashaab e Suffah jo sahaba Makkah se madeena hijrat karke

aaye unke paas koi Ghar nahi tha koi rishtedaar nahi the koi panaahgaah nahi thi to Nabi (SAW) ne un logon ke liye ek chabutra mutayyan kiya aur wo sahaba us chabutre pe rahte the aur duniya se unka koi Talluq nahi rahta tha. Lekin Sufiya ne isse ye masla nikaala ke baaz aise nek bande hote hain jinka Duniya se koi Talluq nahi hota hai aur wo shariyat e mutahhara ke paband nahi hain. Balki Baaz Sufiya ka ye bhi daawa hai ke Ashaab e Suffah ke liye kuch khaas ahkaam the jo dusron ke liye nahi the

lekin asal me ye gumraahi hai.

Asal ye hai ke Ashaab e Suffah jo Sahaba fuqara the Jinke paas maal nahi tha wo us chabutre pe rahte the jinme aise sahaba bhi hain ke jinhone wahan pe ibtida me waqt guzara lekin jab unke liye intezaam ho gaya to unhone us jagah ko chhod diya. Jinme se Saad Ibn Waqqas Razi Allahu Anhu aur Abu Huraira Razi Allahu Anhu hain. Ulema kahte hain ke ye Ashaab E Suffah koi alag sifat ke log nahi hain. Jaise ke sufiya kahte hain ke islam me hamara khaas darja

hai ke ham sufiya hain ham aam logon ki tarah nahi hain. Aur sufiya ne Ashaab E Suffah ko logon me aise pesh karne ki koshish ke jaise Ashaab e Suffah ka Nabi (SAW) shariyat se koi clear Talluq nahi balki wo Allah Ki Mohabbat me fanah ho gaye the. Agar ye Ashaab E Suffah kuch khaas sifat log the to phir unke ghar ka intezam ho jaane ke baad unhone kyun us jagah ko chhod diya. Aur agar ye khaas sifat log the to jo sabse Bade sahaba the Jaise Hazrat Abu Bakr Siddique Razi Allahu

Anhu wo Us Ashaab e Suffah me kyu nahi shareek hain. Ye Nabi (SAW) pe bohtaan hai jhoot hai ke Nabi (SAW) ne Deen ke do hisse kiye ke ek hissa aam Musalmano ke liye hai aur ek hissa Ashaab E Suffah ke liye khaas hai.

Shariyat ye kahti hain ke aap duniya ke dhoke me na aayen lekin ye nahi kahti ke aap duniya ko hi chhod den aur apni zimmedariyon aur shariyat ke ahkaam se hi azaad ho jaayen.

Teen sahabi Nabi ki biwi ke paas

aaye aur unki zindagi ke baare me pucha.

WAQIYE KI TAFSEEL:

Teen sahabi (radhiallahu anhum) Nabi (SAW) ke ghar aaye aur unki azwaj-emutahharat (ummhatul momineen) se Nabi (SAW) ki ibadat aur zindagi ke baare mein sawal kiya. Jab unko maloom hua ke Nabi (SAW) modrate mein ibadat karte hain aur apni zindagi ka maamool maamooli rakhtay hain, toh unhone apne amal ko isse zyada karne ka irada kiya.

Pehle sahabi ne kaha: "Main zindagi bhar raat bhar namaz parhta rahunga aur kabhi nahi sounga."

Doosre sahabi ne kaha: "Main hamesha roza rakhoonga aur kabhi roza nahi chhodoonga."

Teesre sahabi ne kaha: "Main kabhi shadi nahi karoonga aur apne aap ko ibaadat ke liye waqf kar dunga."

Nabi (SAW) ka jawab:

Jab Rasoolullah (SAW) ko in baaton ka pata chala, to unhon ne sabko bulaya aur farmaya:

"Tum logon ne aise aise kaha? Suno! Allah ki qasam, main tum sab se zyada Allah se darne wala aur uska taqwa rakhne wala hoon. Magar main roza rakhta hoon aur iftar bhi karta hoon. Namaz parhta hoon aur soti bhi hoon. Aur main shadi bhi karta hoon. Jo meri sunnat se hatkar chale, wo mere tareeqe par nahi hai."

(Sahih Bukhari, Hadith No. 5063; Sahih Muslim, Hadith No. 1401)

Nabi (SAW) meezan hai aapke Zariye se hi amaal sahi aur ghalat pahchane jaate hain.

Is waqiye se hame Ye pata chalta hai ke duniya chhodne ka matlab ye nahi hai ke aap poore saal roza rakhen aur poori raat namazen padhen , shariyat ne Insan ko apni nafs ki taqat se zyada usko paband kardena sahi nahi samjha hai. Aur ye sunnat ke Mutabiq nahi hai. Islam me ibadat aur zindagi ke maamool mein tawazun (balance) rakhna zaroori hai. Deen mein ghulu (extremism) ki gunjaish nahi hai aur

Nabi (SAW) ka tareeqa sabse behtareen hai.

RAHBANIYAT HARAAM HAI

Allah Ta'ala Farmata hai

"Rahbaniyat (rahbani zindagi) jo unhon ne khud ghadi thi, humne un par farz nahi ki thi, siwaye iske ke Allah ki raza hasil karein. Lekin unhon ne isko us tarah nahi nibhaya jaise nibhana chahiye tha."

(Surat UL Hadeed :27)

Is ayat me Allah ne Isaayion Ki Mazammat ki ke in logon ne deen me ghulu karliya aur Rahbaniyat ikhteyaar ki jisko Allah ne farz nahi

kiya tha ye khud unlogon ne ghadh liya tha.

Imam Malik Rahimahullah Ke saath unke shagirdaan the unme se ek shakhs ne Imam Malik se kaha Aye Abu Abdullah(Ye Imam Malik Ki kuniyat Thi)ke hamare yahan kuch log hain jinhe sufiya kaha jata hai. Wo qaseede padhte Hain ashaar padhte hain aur phir khade hokar jhoomte Hain naachte hain. Imam Malik Rahimahullah ko is par tajjub hua aur unhone sawal kiya kya wo chote bachhe hain ? To Sawal puchne wale

ne kaha nahi. Phir Imam Malik ne kaha kya wo pagal hain to Sawal puchne wale ne kaha nahi. Ye pagal ya bachhe nahi hain balki ye Mashaaykh hain ispar Imam Malik Rahimahullah ne kaha ke maine aisa kabhi nahi suna ke koi Musalman aisa kaam karta hai jo jhoomta aur nachta hai.

Marwaan Bin Mohamad Abdi Mashqi Jo Imam Malik ke shagird hain kahte hain ke teen log hain jinpar Deen ke mamle me bharosa nahi kar sakte.

1. Wo shakhs jo sufi hai.

2. Wo shakhs jo qisse kahaniyan suna kar logon ko hasata aur rulata hai unka Dil bahlata hai.

3. Teesra wo bidaati jo dusre bidaati ka radd karta hai. (Qazi Iyaaz Tarteebul Mabarik : Jild :2 ,Safa : 53)

Imam Shafi Rahimahullah kahte hain ke Agar koi aadmi din ki Shuraat me sufiya me shamil ho jaaye to Zohar Ane Ane tak wo bewakoof zarur ho jaayega.

Mohammad Amaan Jami Rah. ek

Waqiya bayan karte hain ke Koi shakhs tha jo sufi tha aur wo logon ki bheed uske saath hua karta thi aur wo logon me bada mashoor tha , uska ye mamla tha ke jab wo apni jagah par ibadat karne ke liye hota tha aur namaz ka waqt ho jata to wo apne saath rahne wale logon ko bhej deta tha phir wo ek apne upar kapda odh leta tha phir jab ussey iske baare me pucha jata to wo kahta ke mai apni namaz Africa me rahte hue Makkah me Ada karta hu.

Sufiya Ki jab baat aati hai to log

samjhte hain ke iska Talluq Ali Razi Allahu Anhu se hai. Jab is firqe ki ibteda kab hui isi me ikhtelaaf hai to ye baat kahan se sach ho sakti hai ke iska Talluq Ali Razi Allahu Anhu se hai.

Hazrat Ali Razi Allahu Anhu Khulafa Rashideen me se the , Hasan Basri Rahimahullah Tabayeen me se the.

Hazrat Owais Qarni Rahmatullah Alaih ne Nabi صلى الله عليه وسلم ke zamane ko Paya lekin unse mil na sake isliye ke wo apni walida ki badi

khidmat kiya karte the aur unki badi fazeelat aayi hai kitab o sunnat me. Aur ye sab log Kitaab o sunnat ke paband the uspe Amal kiya karte the. Sabse Pahle Kis Shakhs Ne Apne Aapko Sufi Kaha ?

Sabse Pahle Kis shakhs Ne Apne aapko sufi kaha Is Masle me Ikhtelaaf Hai.

Ibn Taymiyah Rahimahullah aur baaz Ahle ilm kahte hain ke sabse pahle jis shakhs ki pahchan hui ke wo apne aapko sufi kahta hai uska naam Abu Hashim Al Koofi aur uski Wafaat

150 ya 162 hijri me hui thi. Aur baaz moarrikheen (tareekh likhne wale)ne kaha Abdul Kareem Ya Mohammad jiski wafaat 210 hijri me wafaat hui aur isne sabse pahle khud ko sufi kaha.

Aur Baaz ne kaha Jabir Bin Hayyan Jisne sabse pahle apne aapko sufi kaha jiski wafaat 208 hijri hai.

Ye jitne bhi naam bataye gaye hain jinhone khud ko sufi kaha ye sab 150 hijri ke baad pesh aaye. Isliye is baat ki koi Haqeeqat nahi hai ke sufi ka silsila Hasan Basari Rahimahullah ya

phir Hazrat Owais Qarni Rah. Alaih se hai ye ek bahot bada jhoot hai.

Balki sufi ki shuruaat hi 150 saal baad hui.

Sufiyon ne logon ko attract karne ke liye bahot saare Tareeqe apnaaye Qawwaliyon ki ijaad ki ,raqs ki ijaad ki, jhoomne ki ijaad ki aur wo isko kahte hain ke ye wajd hai hamare andar aisi kaifiyat ajati hai ke ham jhoomne lagte hain. Balki Ulema Ikraam kahte hain ke sufiya ki Shuraat Kufaa Se hui hai aur Kufaa Farisi jo aag ke pujaari hain unke

ilaaqe ke qareeb sufi ki shuruaat hui. Aur wo amal karne me Yahud o Nasara se mutassir the aur Shariyat se iska koi Talluq nahi hai.

SUFIYA KE BATIL AQAAYED

1. Silsila Waar Bayt :

Inka ye Aqeeda hai ke jo shakhs apne aapko paak karna chahta hai apne dil ko saaf karna chahta hai usko chahiye ke wo kisi silsile se jud karke chahe wo chishti, qadri, saherwardi ho to unke Shaykh ya

peer se bayt kare .

Bayt Ki Haqeeqat ye hai ke bayt sirf Hukmaran aur Hakim e Waqt ki hoti hai. Uski sabse badi daleel ye hai ke Rasool Allah صلى الله عليه وسلم se bayt ki gayi unke sahaba ne unse bayt ki, phir Rasool Allah صلى الله عليه وسلم ke baad Abu Bakr Siddique Razi Allahu Anhu ki bayt ki gayi, aur unme baad Umar Razi Allahu Anhu ki bayt ki gayi. Issey pata ye chalta hai ke ye sirf Hakim ke saath uske alawa bayt kisi aam musalman se alim ya peer faqeer se koi bayt nahi hai. Islam

me iska koi tasawwur nahi hai lekin Sufiyon ne iska aaghaaz kiya apne peer ke liye unka ye aitqaad hai ke wo hamare aur Allah ke darmiyaan jodne wala waseela hain.

Waseele Ki Haqeeqat :

Sufiyon ke yahan Waseele ka ek bahot ghalat nazariya paya jata hai wo ye samjhte hain ke Allah Ta'ala tak pahuchne ke liye hame apne peer ka Awliya ka sahara lena hoga.

Junain Baghdaadi ki taraf mansoon waqiya Koi shakhs hai jo

paani me doob Raha tha aur paani me doobte hue wo Allah ko pukaarne lagta hai to doobne lagta hai aur jaise hi wo Junaid Baghdaadi ko pukaarne lagta hai wo paani ke upar aane lagta hai bachne lagta hai.

Aur phir jaise hi uske dil me ata hai ke mai is peer ki jagah Allah ko pukaarun to wo fauran doobne lagta hai . Phir dobara usey khayaal aata hai ke nahi mujhe Junaid Baghdaadi ko hi pukarna chahiye to wo jaise hi Junaid Baghdaadi ko pukaarne lagta hai wo paani ke upar aane lagta hai.

Phir jab wo wajah puchta hai Junaid Baghdaadi se to usey ye jawab milta hai ke Allah to bahot door hai pahle tum mujh tak pahucho aur uske baad Allah Tak Pahuchne ki manzil hai. Jabki Haqeeqi Waseela Amal e Saaleh aur Taqwa hai

"Aey logon jo imaan laye ho, Allah ka taqwa ikhtiyar karo, aur uska qurb hasil karne ka zariya talash karo, aur uski raah mein khoob koshish karo mehnat karo, taake tum kaamyaab ho jao."

(Surat UL Maidah :35)

Imam Ibn Katheer (رحمـــــــه الله):

Waseela ka matlab hai Allah ki raza aur qurb ka talash karna uske hukm ke mutabiq, aur sirf usi ka zariya apnana jo Allah aur Rasool صـــلى الله عليه وسلم ne sikhaya ho.

Ibn Abbas ke mutabiq, "waseela" ka matlab hai:

1. Qurbat (Nek Amal):

Waseela se murad hai Allah ke qurb aur raza ko talash karna un amalon ke zariye jo Allah ke nazdeek pasandeeda hain, jaise:

Namaz padhna

Roza rakhna

Zakat dena

Quran ki tilawat

Allah ki raah mein koshish

2. Dua aur Tawassul:

Allah se qurb talash karna uske asmaul- husna aur apne nek aamaal ka waseela lekar.

Ibn Abbas ne yeh wazeh kiya ke: Waseela sirf Allah ke qurb aur uski raza ke liye hota hai. Waseela ka

matlab kisi makhlooq (jaise wali ya Nabi) ki ibadat ya un se madad talash karna nahi hai.

Ibn Abbas aur Taqwa ka Mafhoom: Ibn Abbas ne yeh bhi kaha ke is ayat mein "Ittaqullah" ka matlab hai har gunah se bacha jaye aur Allah ke hukm par chalein, aur waseela ka matlab hai Allah ki raza aur uske qurb ke liye amal karna.

2. Nabi صلى الله عليه وسلم ka Amal:

Ibn Abbas se rivayat hai ke Nabi صلى الله عليه وسلم ki sunnat ko follow

karna bhi sabse afzal waseela hai, kyunki wahi Allah ke qurb ka sahi tareeqa sikhate hain.

ALLAH KE AWLIYA KI SIFAT

1. Awliya Allah Sirf Allah Ko Pukaarte Hain :

Allah ke Awliya Allah se dua Karne wale hote hain aur Allah ko pukarne wale hote hain lekin Shaytan ke awliya Ghairullah ko pukarne wale hote hain wo Nabi ko pukarte hain, Shaykh Abdul Qadir Jeelani ko

Pukaarte hain aur wo Allah ko nahi pukarte.

Allah Ta'ala Farmata hai

"Aur jab mere bande tumse mere baare mein sawal karein, toh (keh do) ke main unke bilkul qareeb hoon. Jo mujhe pukarta hai, main uski dua qabool karta hoon jab woh mujhe pukarta hai. Toh unhein chahiye ke meri baat maan lein aur mujh par imaan laayein, taake woh hidayat paayein."

(Surat UL Baqara:186)

"Kaun hai jo beqaraaron ki dua sunta hai jab woh usse pukarte hain aur takleef door karta hai aur tumhein zameen ka khalifa banata hai? Kya Allah ke saath koi aur maabood hai? Tum log bohot hi kam naseehat lete ho."

Surat Un Naml :62)

"Aur tumhara Rab kehta hai: Mujh se dua karo, main tumhari dua qubool karunga. Jo log meri ibadat se guraz karte hain, woh anqareeb zaleel ho kar jahannam mein daakhil honge." (Surat UL Ghafir :60)

"Hamara Rabb tabarak wa ta'ala har raat asmaan-e-duniya par aata hai jab raat ka aakhri teesra hissa baaqi rehta hai aur farmata hai:

'Kaun mujhe pukarta hai ke main uski dua qubool karoon?

Kaun mujhe maangta hai ke main usse doon?

Kaun mujh se maghfirat chahta hai ke main uske gunaah maaf karoon?'"

(Sahih Bukhari: 1145)

2. AWLIYA ALLAH SHARIYAT KA ILM HASIL KARTE HAIN:

"Yeh zaroori nahi hai ke sab momin (ek saath) nikal khade hon. Toh kyun na unke har giroh mein se kuch log nikal aayein, taake deen mein samajh paida karein, aur jab apni qaum ke paas laut kar aayein to unhein darayein, taake woh bach jaayein."

(Surat Ut Tawbah:122)

-....Allah un logon ke darjat buland karega jo tum mein se imaan

laaye aur jinhein ilm diya gaya. Aur Allah jo kuch tum karte ho, us se bakhabar hai."

(Surat UL Mujadila :11)

Rasoolullah صلى الله عليه وسلم ne farmaya: "Jo shaks Deen ka ilm hasil karne ke liye rasta ikhtiyar karega, Allah uske liye jannat ka rasta asaan kar dega."

(Sahih Muslim :2699)

3. Awliya Allah Mehnat Mashaqqat Karke Kamate Hain :

Sufiyat ke log dusro se maang

karke khate hain jabki Allah ne unhe sehat di hai uske baad bhi wo logon se maal hadapte hain aur batil Tareeqe se khaate hain. Kisi ko dhoka dekar, ghaban karke, jhoote taweez likh kar dete hain, jhooti khwaab ki tabeer bata kar auf ruqiya ke naam par logon ka maal khate hain . Lehaza Shaytan ke Awliya ki alamat ye hoti hai ke wo ghaib ka daawa karte hain, logon ki qismat dekhne ka daawa karte hain, jaadu karte hain, logon par ghalat Tareeqe se dam karte hain aur inhi raaston se logon ka maal hadap karte

hain aur logo ko aisi chizon ka hukm dete hain jo kitaab o sunnat me nahi hai.

"Aey logon jo eemaan laye ho! Jab Jumu'ah ke din namaz ke liye azaan di jaye, to Allah ke zikr ki taraf daur padho aur kharid-o-farokht chhod do. Yeh tumhare liye behtareen hai agar tum samajhte ho."

"Phir jab namaz ada ho jaye, to zameen mein phail jao aur Allah ka fazl talash karo, aur Allah ka zikr kasrat se karo, taake tum kaamyaab ho jao." (Surat UL Juma :9-10)

Ibn Kaseer Rahimahullah kahte hain ke Zameen me phail jaao aur Allah Ka fazl talaash karo se muraad Rizq talash karna hai.

Allah Ta'ala Farmata hai

"Yeh Allah hi hai jisne tumhare liye zameen ko musakhir (muti') banaya, to uske chhapay huye raste par chalo aur uska diya hua rizq khao, aur (yaad rakho) usi ki taraf tumhein palat kar jaana hai."

(Surat UL mulk:15)

Rasoolullah صلى الله عليه وسلم ne farmaya:

"Kisi insan ne apne haath ki kamai se behtar koi cheez nahi khai. Dawood (عليه السلام)) Allah ke Nabi the, magar woh bhi apne haathon ki kamai se khate the."

(Sahih Bukhari:2072)

Rasoolullah صلى الله عليه وسلم ne haath ki kamai ko halal aur behtareen rozi qarar diya.

Iska matlab hai ke insaan apne mehnat se rizq kamaaye aur doosron

par bojh na bane.

Nabi صلى الله عليه وسلم ne Dawood Alaihis Salam ki misaal dete hue farmaya Hazrat Dawood Alaihis Salam ek Nabi hone ke bawajood loha ka kaam karke apne haath ki kamai se guzara karte the. Yeh humein sikhata hai ke mehnat aur halal rozi ka talash karna deen ka hissa hai.

Rasoolullah صلى الله عليه وسلم ne farmaya: "Jo shakhs bewa (aurat) aur miskeen par kharch karta hai, woh Allah ke raaste mein jihad karne wale

ki tarah hai, ya us shakhs ki tarah hai jo raat mein ibadat karta ho aur din mein roza rakhta ho."

(Sahih Bukhari:6007)

4. Awliya Allah Paak Saaf Hote Hain:

Aaj jinhe Awliya Allah kaha jata hai unka libaas aur unka jism is qadar buri halat me hote hain jabki Allah ke awliya aise nahi hote hain.

"Aey Adam ki aulaad! Har namaz ke waqt apni zeenat (saaf suthre kapde) le liya karo, aur khao, piyo magar israf (fuzool kharchi) na karo.

Beshak Allah fuzool kharchi karne walon ko pasand nahi karta."

"(Aey Nabi (صلى الله عليه وسلم keh do: Kis ne Allah ki di hui zeenat, jo usne apne bandon ke liye nikali, aur paak cheezon ko haram kar diya? Keh do: Yeh (zeenat aur paak cheezein) duniya ki zindagi mein imaan laney walon ke liye hain aur qayamat ke din unhi ke liye khaalis ho jayengi. Is tarah hum apni aayatein samajhdar logon ke liye khol kar bayan karte hain."

(Surat UL Araaf:31-32)

Nabi صلى الله عليه وسلم ne farmaya ke beshak Allah Ta'ala ki ye sifat hai ke wo bahot khubsurat hai aur wo khubsurati ko pasand karta hai.

(Sahih Muslim;91)

Nabi صلى الله عليه وسلم ne farmaya ke har musalman par ye zaruri hai ke wo 7 din me ek baar zarur ghusl kare jisme wo apne sar ko bhi dhoye aur apne jism ko bhi dhoye.

(Sahih Bukhari:897)

Jo shakhs Juma ke din ghusl kare, apne badan ko achi tarah saaf kare,

tel lagaye, ya apne ghar ka koi khushboo lagaye, phir namaz ke liye nikle, aur (masjid mein) do aadmiyon ke darmiyan (bina tang kiye) jagah le, aur jo kuch imam kahe usse ghour se sune, uske liye us Juma aur agle Juma ke darmiyan ke gunaah maaf kar diye jate hain."

(Sahih Bukhari:883)

Nabi صلى الله عليه وسلم ke paas sukka tha jisme wo Itr rakhte the jisse wo khushbu laga kar aya karte the.

(Abu Dawood:3508)

Ayesha Razi Allahu Anhu kahti hain ke Nabi ﷺ ne farmaya ke miswaak insaan ke muh ko paak karta hai aur Allah Ta'ala ko raazi karta hai.

(Sunnan Nasai :14)

In saari hadeeson se ye pata chalta hai ke Allah Ke Awliya paak o saaf rahte hain, khubsurati ka ehtemaam karte hain aur apne baalo ko murattab rakhte hain , usey kanghi karte hain, miswaak karte hain aur khushbu ka ehtemaam karte hain.

Aur jo shakhs apne aapko Allah ka wali kahe aur in sunnaton se ghafil rahe wo Allah Ka Wali nahi ho sakta hai.

Poori Guftgu ka Khulasa Kalaam Ye Hai Ke Allah ke awliya wo log hain jo Allah Ta'ala par mazboot imaan rakhte hain apne Aqeede ki Islaah karte hain aur Allah ke saath kabhi shirk nahi karte.

Aur Allah ke saath unka maamla ye hota hai ke wo Allah Ko mazbooti se thaame hue hote hain uski rassi ko pakde hue hote hain . Allah ke awliya

wo hain jo uske farz karda chizon ka ehtemaam karte hain, unki zindagi me ibadaton ka ehtemaam paya jata hai.

Tawheed ke baad unke yahan Sunnaton ki itteba paayi jaati hai ibadaton me, Rozon me zakaat ho, hajj ho ya unpar jo huqooq Allah ne rakhe hain walidain ke huqooq biwi bachho ke huqooq padosiyon ke huqooq aam Musalmano ke huqooq hatta ke jaanwaron ke huqooq Ghair muslimo ke huqooq har ek ke haq ka khayaal karte hain aur unhe dhand se

Ada karte hain. Allah ke awliya wo hain jo logon ko Allah aur uske Deen ki taraf bulaate hain. Allah ke awliya Deen me bidaat ijaad nahi karte. Balki wo Allah ke bataye hue raaste par baaqi rahte hain. Awliya Allah wo hain jo logon ko Allah Par imaan laane aur uspar tawakkul karne ki taleem dete hain aur apni zaat ki taraf nahi bulate hain.

Allah ke awliya khushhaali aur tangi me bhi Allah ki ibadat karte hain aur sabr aur shukr ko lazim pakadte hain.

Awliya Allah ka shariyat ke liye ye gumaan hota hai ke yahi shariyat hamare liye najaat hai har fitne ke daur me aur har mushkil haal me Allah ke Deen ko apne haath se nahi nikalne dete.

Awliya Allah Nabi صـــــلى الله عليه وســـــلم ki sunnat se mohabbat karte hain aur logon ko uski taraf dawat dete hain aur iske Muqable me Shaytan ke Awliya Logon ko Ghairullah ki taraf bulàte hain . Awliya aur Qabr me dafan logon ki taraf bulate hain. Logon ko bidaat

karne ka hukm dete hain aur unke Aqeede ko kharaab karte hain. Unke yahan aisi chizen paayi jaati hain jo Quran o sunnat me nahi paayi jaati hai. Awliya Allah Allah ke Deen ke paband hote hain lekin Shaytan ke awliya Allah ke Deen ka naam istemaal karte hain lekin Allah ke Deen ki pabandi aur uska ehtemaam nahi karte hain.